

Commentary
OF
EXPOSITION
On the Whole
Fifteenth Psalm.

Wherein the
TEXT
Is learnedly and fruitfully explained some
CONTROVERSIES
Discussed,undry
CASES of CONSCIENCE
are cleared: more especially the
USURIE

Many common places succinctly handled
and divers spiritual, holy and seasonable
Observations raised.

For the Increase of Christian Knowledge, and the better
Understanding of the holy Scriptures, the observations of the Learned
are humbly presented.

By George Burdett, late Minister of South Church
in the City of York.

The Life of George Burdett, and Learned Annotations
are here presented.

Printed by W. B. at the Press of the University of York.

COMMENCEMENT

OF THE

TRINITY

IN THE

COURT OF

COMMONS

IN THE

YEAR OF OUR LORD

1840

THE

OF THE

To the Right honourable
ROBERT HORNER

Lord Major of the City of York;

And the Right VVorshipful the
ALDERMEN

Right Honourable, Right Worshipful;

I Really blush to appear in a work of this Nature, lest some put the gloss of Arrogancy upon my Endeavour: but the Sponge wherewith I shall wipe off this Staine,

A 2

is

The Epistle Dedicatory

is, by letting such know, That I was obliged in duty to the Author; a piece of which will be, to perform what I know would have been his will, even bequeath this his VVork to you, upon whom he never thought his Labour ill bestowed. Besides, the Book being Motherless, it pitied me it should be Fatherless too; and therefore I thought it better to run the hazard of a harsh censure, then that this poor Orphane should be exposed to the wide World, without either Father or Mother to fawn upon it. I should not have presumed to have troubled you with the Tuition of this Child, but that I know you did Reverence and Respect the Authors Person; and therefore I hope will

The Epistle Dedicatory.

will smile upon this his VVork. Besides, as you are Magistrates, you are Defenders of the Faith, and therefore (I hope) will not refuse to defend this, so agreeable to the Faith once delivered to the Saints. I need not say any thing in the behalf of this Treatise: though it be but young, newly come into the World, I doubt not but it's sufficient to speak for it self. One Paradox (Indeed) I find in it: The Author writes against Usury; and none improved his Talent more then he; yet no contradiction: his Usury was not biting: the improvement of this Talent was not to the detriment, but advantage of others: the Church of God, I hope, will be improved by that im-

37905

Gen. 26
A. 36
Dickinson

The Epistle Dedicatory.

improvement he hath made. And
that your Honour and your Wor-
ships may reap some benefit to your
Souls by this his Labour, shall be
the real Prayers of him,

Who wishes all happiness to
you and your City,

J. O. TYREMAN.

July 12.

1658.

To

To the Christian

READER.

READER,



Being desired to give my Testimony, concerning that Reverend Divine, and my worthy Friend, Mr. *Christopher Wright*, and his learned Commentary on the fifteenth Psalm; I was easily induced thereunto, there being in his life time an intimate League of Friendship between us, and he being one of rare Accomplishments.

Not long after my publishing of my first Book, of the *Divine Promises*, I had the happiness to be acquainted with him; and he told me of a little mistake in one passage at the beginning thereof, which was corrected in the second Edition. I growing more and more familiar with him, and perceiving his great Abilities, made him ever after, the *Aristarchus* of my Labours, and submitted them to his judicial perusal, before I published them to the World.

Observing his great skill in the Hebrew Language, I urged him to bend his Studies that way, for the better elucidating of some part of the Old Testament. He sending two of his Sermons

To the Reader.

up to London to me, written with his own hand, I caused them, unknown to him, to be printed; and in the Epistle gave Notice of a worthy Work he had in hand on *Genesis*, wherein the World should perceive his skill (said I then, for which he after blamed me) in the Oriental Tongues, though I should have said, In the Hebrew Language and Rabbines: which passage of mine, hastned his

† Of which

work he himself Annotations on *Genesis*; which with those on *Exodus*, and also his * *Mellificium Hebraicum* (when it comes forth in the Appendix of the *Bibliotheca Drusiana*, Cer-
 3 thus wrote to me in a Letter, as Scaliger to it comes forth in the Appendix of the *Bibliotheca Drusiana*, Cer-
 4 te expedit ut quæ in libello hoc non vul-

garia tractavi, non ignorari: And as I was his *Exiliarius*, putting him on those Studies wherein his Excellencie lay; so For the New Testament

I, by my interest in Mr. *Selden* and Bishop *Usher*, procured him the use of some rare Hebrew Books, (which takes up almost half the Book) it is in very useful for the carrying on of his Designe; comparably above any thing in that kind. and also bought of *Manasseh Ben Israel*, three Hebrew Books for him, very beneficial for his purpose. Drusius seems to have applied

himself that way, yet either he was very skilful both in the Latine and Greek. saw not, or had He wrote an Elegant Latine stile, and with ease, not leasure to peruse either as his Latine Epistles frequently written by him will Evidence. For the Greek, his Works in general shew his skill therein; and there is yet a Bereshith Rabba, Midrash Tillim, or Mideashim: Divine Living in *Staffordshire*, to whom he was there is one long used to write in Greek. His English Books are Chapter of Proverbs and A-all useful in their kinds.

pophetism's For positive Divinity, the two Sermons before found in Jewish Writers. fore

6 fore mentioned, his others unprinted, and his
 6 double Exposition of the Apostles Creed,
 shew his Ability therein; the larger whereof
 would be more compleat, if those Sermons he
 once sent up for the supplying of some things he
 had omitted, were annexed thereunto. For Po-
 5 letical Divinity, not onely his Rejoynder to the
 Marquess of Worcester, but two other Autographs
 of his, which I have seen, shew his Knowledge
 therein. For Expository Divinity, this Learn-
 ed and Laborious Work on the fifteenth Psalm,
 shews him to be a good Interpreter of Scrip-
 tures; wherein (as Bishop Downham before him,
 upon that very Psalm) he discusseth accurately
 that great and most vexed Controversie of U-
 sury; and both removes the several shifts and
 pretences made for it, and also shews the unlaw-
 fulness thereof by strong and evident Argu-
 ments.

One that reads his Writings, or heard him
 Preach, might easily see, he was both copious and
 pertinent in Scripture-Quotations; a Gift in
 which Mr. Arthur Hildersham, that eminent Di-
 vine, excelled.

It was very Commendable also in my Wor-
 thy Friend, Mr. Cartwright, his great Modesty. I
 having sent him my Book of Religion and Learn-
 ing, wherein, amongst others, I gave him (as
 there was reason) a fair Character, he, after a
 while, by accident meeting with it, presently
 wrote me Word, that he could not but blush at
 the reading of it. But the Writings of this pre-
 cious

To the Reader.

cious Man, are irrefragable Arguments of my own, shall I say? or Yorkshires Loss; nay of the whole Kingdoms Loss, in the Death of so Orthodox a Divine, in such sad times. But I will no longer detain thee from the perusal of this his last Work, Reviewed and Corrected by himself; Wishing thee much spiritual Benefit thereby, and subscribing my self

Thine,

EDWARD LEIGH.



To the
R E A D E R.

READER,

THe name of the Reverend and Learned Author prefixed to this Treatise, with those other works of his published by himself in his life-time, might save the Labour of any Epistle or Preface thereunto, as being sufficient to recommend it unto the Church of God. But because Editions of Books are lyable to prejudice and disadvantage, in their entertainment, it was judged not unnecessary that something of this nature should lead forth this Book into the world; which service, at the desire of a Friend, I have readily undertaken, that so I might express that true respect I always had unto the Author, in bearing his Book after him. And first, let me assure thee, That these ensuing Sermons on the fifteenth Psalm, are the genuine issue of him, whose name they bear; being by himself prepared for the Press, and wholly printed before his death. And this, those that knew him, will believe for the very works sake, which is a true resemblance of the Author, learned and plain, critical and practical. There

To the Reader.

There are indeed other Pictures of his (for Books may be fitly so termed) as his learned Annotations on Genesis and Exodus, his Polemical Rejoynder to the Marquess of Worcester: But this Piece, as I conceive, renders him more to the life, than any of the rest; for he lived this Treatise, as well as wrote it. In this Age, wherein so many are offended, it's possible that some may stumble at the divine Zeal of the Authors matter and Method; but let such consider, that it was intended for a High-way to the heavenly Jerusalem, the Holy Hill. If any be weary of its plainness, there are difficulties in the Margent to refresh him. He that brings me good tydings, let him with Ahimaaz, Run the way of the plain, I shall have them so much the sooner. For my own part, I look upon this work as a religiously-learned seasonable Call from disputes to duties; from libertine wanderings, to regular walkings: and if there were no more in it, then the producing and applying so much Scripture upon the account of Truth and Holiness, it were sufficient to recommend it unto a right-spirited Christian, who rejoyces in the word, as one that findeth great spoyl: But there is much more, as thou wilt finde in the perusal; to which, with a blessing, I leave thee, and remain

Thine,

EDWARD BOWLES.

York,
June 22.

The Life of the Author.



A brief and true account of the Authour and of his Work.

IN this Age, of so many monstrous Editions of Books, he that publisheth an Author, ought to be a true friend to Piety, faithful and honest to the memory of the Deceased; more especially if as good men, we consider how Popery and Heresie, prophaneſs and carnal mindedness, by many unworthy Obtruders on the Press, have crept into the World: for the Churches sake, these spiritual Aides should be communicated, but not against the Church; so that it will appear, To be excellent Wisdom in Christians that bear a true Zeal to Religion,

a

The Life of the Author.

gion, to consider how men have lived, as well as how they have writ. The learned Author of this ensuing Commentary, was descended from honest and Religious Parents, born in the Parish of Saint *Michael*, the *Belfrank*, called *Belfrers*, within the City of *York*: he was baptized the first day of *October*, in the year of our Lord, one thousand six hundred and two; his Education was under painful Schoolmasters, from whom being accomplished for the University of *Cambridge*, there he was fellow of *Peterhouse*, and took his Degrees, and remained there about fifteen years, behaving himself so regularly, that he purchased honour and respect from the most learned men in his time; and when that he was called to any publick exercise, he commanded the Emulation, if not the Admiration of all his Auditors. After some removes, as the transactions of our lives are various, his preaching of the Word at *Cambridge*, *Staffordshire* and *York*, for the space of thirty years; in the last of which

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which places, for his happy settlement, it pleased the divine Providence to continue this fruitful Plant of the Lord Jesus, a painful pastor in the Church of Saint Martins, in the City of York, where for many years he discharged his blessed employment from heaven, with such Pious Integrity, and learned Elocution, that his death at this time is bewailed of all good men, as the greatest loss that hath for many years befallen that County. I must not forget what Doctor Collins spoke prophetically of him, in respect of his early proficiency in the Oriental Tongues. That if it pleased God to bless him with years, he would be an incomparable Ornament to the Nation: which hath been verified in his since printed Works, his Exposition of the Creed, his *Electa Thargumica Rabbinica*, Annotations on *Genesis*, as also on *Exodus*, with other Works of his which at this time are extant, both in Latine and English. And that the true love he bore to learning and the honour of his Country, might

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not to be forgotten, he enlarged himself according to his ability, for the publishing of the large Bible in the Languages lately printed. It pleased God to bless him with life to finish this Commentary; the Sheets whereof he constantly received from the Press, and corrected them with his own hands: When after ten weeks more violent sickness of a Consumption, death seized him, he was gathered to his Fathers, at six and fifty, the Climacterical year, as he called it, of his Age. He lies buried in the Church of St. Martins, where he continued so long in his Ministry. That learned and religious Servant of Jesus Christ, Mr Edward Bowles, preacht his funeral Sermon, which was attentively heard, and drew tears from most of the Auditors; he gave an honourable account of the deceased; he took his Text out of the second of *Timothy*, the fourth Chapter, the seventh and eighth verses; *I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness,*

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righteousness, which the Lord, the righteous Judge, shall give me at that day: and not unto me only, but unto them also that love his appearing. Amongst other admirable expressions in his Sermon, he touched on three things, which he desired himself and his Brethren might imitate him in: his Sobriety, his Industry, and the plainness of his preaching; for though he had read more Books than many of us have heard of, yet he did not crowd his Sermons so much with Quotations of Authors, as not to prefer the blessed Scripture infinitely before them: and further alluding to the words of his Text, he shewed how he kept the faith in his learned Expository way of his Annotations on *Genesis* and *Exodus*; in a Polemical way, by his Answer to the Marquess of *Worcester*; in a practical way, by his religious Life and Conversation.

It was likewise Mr. *Cartwright's* almost dying request, to some of his fellow Labourers in the Gospel, That they would be pleased to have an eye to the
pub-

The Life of the Author.

publishing of this Volume, which to the joy of all good Christians, we now see extant. Thus much may be said of his learned studies. As touching the heavenly frame of his spirit, his holy life and conversation was sufficiently well known to all those that favoured the ways of God: he was a burning and a shining Light; the sparks of his Piety did fly abroad to all the corners of this Kingdom: This blessed *Elias*, after he had served his Generation, being taken up into Heaven.

For his person, though he was worn out with his studies, yet one might read Divinity in his face. He was a man unbiassed, constant in his principles, of an equal and well-balanced temper: he was an excellent Casuist, which from the acknowledgment of some weak Christian Friends of his and mine, I can confidently assert, in this blessed practice for the quieting of the Conscience; That he did not break the bruised Reed, nor quench the smoking Flax; but like the
good

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good Samaritan, poured Oyl into the wounds of the afflicted Saints: yet withal, he was of so austere, but rectified a Judgment, that where he found a necessity, he knew how to launce and cauterize, behaving himself to weak Christians, more like an Angel then a Man; he observed the dayly passages of his own life; and in respect of the infirmity of his Body, and troubles of his Mind, he was much exercised with spiritual Conflicts, which I shall onely instance in one expreffion of his; Many men, said he, think if they live civilly, they have no need of a Christ; I finde great need of a Christ. He was so truly sensible of his own and others miseries, that all those that rightly knew him, did acknowledge him to be a person fitted for holy employments, in regard of his much communion with God, and acquaintance with his own heart. He was learned with and without Books, as he had a sharp a Wit, and a searching Judgement: his manner of handling of Questions in this Commentary, is often
by

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by School-Arguments on both sides, *Pro* and *Con*, Conclusions and Answers, in which the Reader shall finde how he could assent in lesser things, and with a weighty and serious respect, maintain greater matters. In all, he shewed an excellent moderation. The Sons of *Levi* by this time, are sufficiently sensible what want there hath been of a particular Commentary on this Psalm, so few Authors having addressed their Studies this way; which want is now fully supplied by this Reverend, Learned, Religious Divine, who hath given us both Practical and Polemical Expositions of it, so spiritually and advisedly, that I cannot but acknowledge that I have not met with any of our late Writers that have excelled him in these abilities; insomuch that those that rightly knew him, believe this to be the Epitome of his many years Studies. An eminently learned Divine, a Friend of his and mine, perusing this Book in the Manuscript, observing how he consulted with the Original, said, That the Lord had endued this Author with excellent and peculiar Gifts, in a short, yet substantial way, to render the meaning of the Scripture. To conclude: Learned and Religious Reader, my Prayers are to God for his Blessing, that this Work of our Friend, now in Heaven, may do good to the future Generations, that they may have cause to send up many thanksgivings to the Father of Mercies, for the benefit they have reapt by it: so prayeth the *Quondam* fellow Pupill of the deceased Author.

J O. BOLTON.

A Commentary on the 15th Psalm.

SERM. I.

Psalm. 15. 1.

Lords, who shall abide in thy Tabernacle? who shall dwell in thy holy Hill?



His Psalm (as the Title of it doth shew) The Title.

was composed by *David*, the sweet Psalmist of *Israel*, as he is styled, 2 Sam. 23. 1.

Whether *David* did compose all the 150 Psalms, is a question. The more ancient

Rabbines (as R. *David Kimchi* doth telli- Kimchi in Prefat. in Psa.

tie) say, That besides *David* there were ten Composers of the Psalms, to wit, *Adam*, *Melchisedec*, *Abraham*, *Asaph*, *Heman*, *Jeduthun*, *Moses*, and the three Sons of *Korah*, to wit, *Asir*, *Elkanah*, and *Abiasaph*. The 92 Psalm, which is intituled, *A Psalm, or Song for the Sabbath-day*, they say, was composed by *Adam*, being created the day before the Sabbath. They make also *Ethan*, who is mentioned in some of the Titles of the Psalms, to be *Abraham*; and the 110 Psalm they attribute to *Melchisedec* as the Author of it: the other persons, to wit, *Asaph*, *Heman*, *Jeduthun*, *Moses*, and the Sons of *Korah*, they make the Authors of those Psalms, which are intituled by their names. As for this last, I should not much contend; but for that which they say concerning *Adam* and *Abraham*, I see no ground at all for it. And that *Melchisedec* was the Author of Psalm 110, we see to be both repugnant to the Title of it, which tells us, that it is a Psalm of *David*; and also to the Testimony of our Saviour to be not, of *David*, but, for *David*, or concerning *David*, contrary to the signification of the word in other places.

תתן
משה
Kimchi would
have תתן

ספר. י. viour, who makes David to be the Author of it ; for he saith, that David said, *The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool* : which is the beginning of the 110 Psalm. *Mat. 22. 43.*

= 44. And see also *Acts 2. 34, 35.* I see no reason to dis-

והמזמוריים סכיר
בהם בראש לוד
חברם דוד וק
אותם שלם נזכר בהם
שום מחבר דוד חברם
Kimchi in Prefat.

sent from *Kimchi*, saying, That those Psalms which have David's name in the Title, were made by David, and so also those Psalms, that have no Inscription. For I finde not only the 110 Psalm, and so other Psalms, which bear the name of David in the Title, attributed to David in the New Testament,

but also such Psalms as are neither inscribed by the name of David, nor of any other. The second Psalm, having no Title, is cited as made by David, *Act. 4. 25, 26.*

This Psalm divides it self into two general parts : 1. A Question in the first verse : *Lord, who shall abide ? &c.* 2. An Answer, in the rest of the Psalm : *He that walketh uprightly, &c.*

In the Question we have, 1. the person to whom the question is propounded, in the first word, *Lord.* 2. The thing inquired, *Who shall abide in thy tabernacle ? who shall dwell in thy holy hill ?*

The Answer is set down, 1. more fully and distinctly, *He that walketh uprightly, and worketh righteousness, and speaketh the truth, &c.* 2. more briefly and summarily in the last words of the last verse : *He that doeth these things shall never fall.*

In the Answer, as it is more fully and distinctly set down, the person, about whom the inquiry is made, is described, 1. by his inward integrity of heart and affection : *He that walketh uprightly.* 2. By his outward conformity of Life and Conversation ; and that, 1. more generally, *and worketh righteousness.* 2. More particularly, and that in nine Particulars : 1. *And speaketh the truth in his heart.* 2. *He that backbiteth not with his tongue.* 3. *Nor doth evil to his neighbour.* 4. *Nor taketh up a re-*

proach.

growth against his neighbour. 5. In whose eyes a vile person is contemned. 6. But honoureth them that fear the Lord. 7. He that sweareth to his own hurt, and changeth not. 8. He that putteth not out his money to usury. 9. Nor taketh reward against the innocent.

Lord] In the Original the word is יהוה, which we pronounce *Jehovah*; and so usually, when the word LORD is written all with great Letters, excepting some few places, where the Original word is יהי *Jah*, which is taken to be a contract of *Jehovah*. The word *Jehovah* comes of a word that signifies *to be*; and God is so called, because he hath his being from none, and all other things have their being from him. So that this Name *Jehovah* is peculiar unto God, and not communicable to any besides him: *Thou, whose Name alone is Jehovah, art most high*, &c. Psal. 83. 18.

From hence, that the Question is propounded unto God, we may fetch this Observation: *God is he, that must instruct all, and teach them the things, which concern Salvation.*

David here in a matter of Salvation seeks unto God, and desires to learn of him. So Psal. 119. 33. *Teach me, O Lord.* And v. 34. *Give me understanding.* And v. 66. *Teach me good judgement and knowledge.* And Psal. 143. 8. *Cause me to know the way wherein I should walk.*

This may further be confirmed by these Arguments.

1. All true knowledge is from God. I say, all true knowledge; for there is science falsely so called. 1 Tim. 6. 20. *Some are wise to do evil, but to do good they have no knowledge.* Jer. 4. 22. But if it deserve the name of knowledge, if it be of things meet to be known, God is the Author and Worker of it. *It is he that teacheth man knowledge*, Psal. 94. 10. *The Lord giveth wisdom; out of his mouth cometh knowledge and understanding*, Prov. 2. 6. The knowledge of cunning Artificers is from God. *Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding, to know how to work all manner of work for the service of the sanctuary*, &c. Exod. 36. 1. See also, Exod. 31. 1. 6. So the know-

Reasons why the Way of salvation must be learn'd of God.

SERMON 2. ledge of the Husbandman; his skill in plowing, sowing, and threshing, this also is from God. For he God doth instruct him to discretion, and doth teach him, *Ha. 28. 26.* This also cometh from the Lord, who is wonderful in counsel, and excellent in working, *v. 29.* More especially then that knowledge, which concerns Salvation, is from God: the knowledge of God, and of the things of God, must needs be from God. No man knoweth the Son, but the Father; neither knoweth any man the Father, but the Son, and he to whomsoever the Son will reveal him, *Mat. 11. 27.* If every good gift, and every perfect gift, be from God, as it is, *Jam. 1. 17.* then surely the more good, and the more perfect any gift is, the more clear and evident it is, that it is from God.

Edocuit autem Dominus Mar. 11. 27.) quoniam Deum scire nemo potest nisi Deo doceat, hoc est, sine Deo non cognosci Deum. Iren. lib. 4. cap. 34.

2. Salvation is from God; it is called the salvation of God, *Psal. 50. 23.* So *Psal. 51. 12.* Restore unto me the joy of thy salvation, saith David unto God. Therefore it is God, that must teach the things that concern Salvation, the way how to attain unto it. In the first Verse of the Psalm we are in hand with, David calls the Tabernacle, and the Hill, which he speaks of, the Lord's Tabernacle, and his Hill; good reason therefore, why he should (as he doth) consult the Lord, and ask of him, how he should be so qualified as to be admitted into it, and to abide and dwell in it for ever.

Quest. But (may some say) how doth God teach and instruct?

Ans. I answer, God doth teach and instruct both by his Word, and by his Spirit.

1. By his Word, as the outward means. It is true, The Light of Nature may afford some knowledge of God. The heavens declare the glory of God, and the firmament sheweth his handy-work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard, *Psal. 19. 1, 2, 3.* That, which may be known of God, is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world, are clearly seen, being understood

stood by the things that are made, even his eternal power and Godhead, Rom. 1. 19, 20. But such knowledge, as is requisite and necessary unto Salvation, cannot be had by the Light of Nature, but the Light of God's Word is it by which it must be attained. In Judah is God known, Psal. 76. 1. to wit, because in Judah they had the Oracles of God committed unto them, Rom. 3. 2. As for the Gentiles that were without the word, they were even without God in the world, Eph. 2. 12. without the true saving knowledge of God; *the Gentiles, which know not God*, 1 Thess. 4. 5. *Salvation is of the Jews*, said our Saviour to the woman of Samaria, to wit, because the Jews onely had the Word of God, which doth shew the Way of Salvation, David therefore having said, *Blessed is the man, whom thou chastenest, O Lord*; he adds, *and teachest him out of thy law*, Psal. 94. 12. And Psal. 119. 105. *Thy word is a lamp unto my feet, and a light unto my paths*. And v. 130. *The entrance of thy words giveth light; it giveth understanding to the simple*.

2. By his Spirit, as the inward and principal Agent. *I will put my law in their inward parts, and write it in their hearts*, Jer. 31. 33. This God doth by his Spirit; *I will put my Spirit within you*, saith he, Ezek. 36. 27. *Ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in the fleshy tables of the heart*, saith the Apostle to the Corinthians, 2 Cor. 3. 3. Christ by his Spirit did open the understandings of his Disciples, that they might understand the Scriptures, Luk 24. 45. And by his Spirit he opened the heart of Lydia, to attend unto the things which were spoken by Paul, Act. 16. 14.

This then serves first to convince all such, as think to promote and further their Salvation by observing and practizing such things as God never taught them, but they themselves or others for them, have devised. The Papists are most gross in this kind, the most of their Religion being Superstition, and the greatest part of their Worship being will-Worship. Their Crosses and Holy-Waters, their

use 1.

SERM. I. their Pilgrimages and Images, their praying in an unknown Tongue, and praying unto Saints; these, and many other such-like things as these, they set much by, and think they please God and profit themselves by them, whereas yet God hath taught them no such matter. Justly may that be said to them, which Christ said to the Pharisees, *In vain do they worship me, teaching for doctrines the commandments of man*, Mar. 7. 7. But to let them pass, some among our selves are very precise, in observing and practizing divers things, as pleasing unto God, and profitable to their own Souls, for which they have no instruction nor direction at all from God; as their coming fasting to the Lord's Table, their abstaining from certain Meats at certain times, and the like. Yea, although they do observe those things which God doth teach and require, yet they do it not upon that ground, but upon the same ground, that they observe other things which God did never teach nor require.

The most that they have to alledge for what they do, is,

1. Custom, the Example of their fore-Fathers, and others among whom they live. But when the woman of *Samarita* said, *Our fathers worshipped in this mountain*, Joh. 4. 20. our Saviour answered, *Ye worship ye know not what*, v. 22. And when the Pharisees taxed Christ's Disciples for not observing the tradition of the Elders, Mar. 7. 5. Christ taxed them, saying, *Laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups, and many other such-like things ye do*, v. 8. And Peter telleth us that Christ hath redeemed us from our vain conversation received by tradition from our fathers, 1 Pet. 1. 18.

2. Good intent and meaning; hereupon they think God will accept that which they do, though they know no ground or warrant at all from God for it. But the example of *Uzzab* may sufficiently shew what a broken reed this is to lean upon. He had a good intent and meaning in that which he did, when he put forth his hand, and laid hold on the Ark; for he thought only to stay it, and to keep

keep it from falling, when he saw that the Oxen did shake the Cart wherein it was carried; yet God was so far from being pleased with that which he did, that immediately he smote him, that he died for it, 1 Chron. 23. 9, 10. David shews the reason of God's inflicting this judgement, saying, *The Lord our God made a breach upon us, because we sought him not after the due order*, 1 Chron. 15. 13. It is not enough therefore to seek God, but we must know how we do it, we must do it after the due order, that is, so as God himself hath prescribed. Paul confesseth of himself, saying, *I verily thought with my self, that I ought to do many things against the Name of Jesus of Nazareth*, Act 26. 9. It was out of his zeal, (he saith) that he did persecute the Church, Phil. 3. 6. But was that therefore which he did, pleasing unto God? No, because his zeal was such as he speaketh of, Rom. 10. 2. where he saith of the Jews, *They have a zeal of God, but not according to knowledge*. So our Saviour told his Disciples, that the time would come, when they that killed them, would think they did God service, John 16. 2. Yet certainly, God would be far from accepting such service. That service which is acceptable unto God, must be reasonable service, as it is called, Rom. 12. 1. it must proceed first from the Understanding, the prime and principal Faculty of the reasonable Soul; and then from the Will and Affections, which are reasonable only by participation. *Be ye not unwise, but understand what the will of the Lord is*, saith the Apostle, Ephes. 5. 17. Whatever service it be that is performed without Understanding, it is but the sacrifice of fools, as Solomon terms it, Eccles. 5. 1. And, as he adds, v. 4. *God hath no pleasure in fools*.

Secondly, This makes for the reproof of such as regard not to learn of God, though he affords them time and means, whereby to attain to the knowledge of Salvation, yet they heed not to make use of them. How justly may we complain of many, *When for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God*? Heb. 5. 12. Yea, many

Use 2.

SERM. 1. many are not only ignorant, but (as *Peter* speaks) they are willingly ignorant, 2 *Pet.* 3.5. They say unto God, Depart from us, we desire not the knowledge of thy ways, as *Job* says of the wicked, *Job* 21. 14. How do they think to be saved, who are so ignorant, and still will be ignorant of those things which concern Salvation; who neither know these things, nor care to know them? The Apostle telleth us, that whom God will have to be saved, them also he will have to come to the knowledge of the Truth, 1 *Tim.* 2.4. so that without coming to the knowledge of the Truth, no coming to Salvation. Knowledge is the key, as it is called, *Luke* 11. 52. So that if thou hast no knowledge, the Gate of Salvation is fast shut and lock'd, there is no entrance for thee. • My people is destroyed for lack of knowledge, saith God, *Hos.* 4.4. The very want of knowledge is enough to cause destruction, how much more the contempt of it? This is the condemnation of the world, (saith our Saviour) that light is come into the world, and men loved darkness rather than light, *Joh.* 3. 19. What will they here say? That God is merciful, and will have mercy on them? so some use to speak in this, and the like case: but what saith the Prophet *Isaiah*? It is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will shew them no favour, *Isa.* 27. 11.

Use 3.

Thirdly and lastly, here is Exhortation for all to learn of God; and to that end,

Means whereby to learn of God.

Disce cor Dei ex verbis Dei,
Gregor.

1. To acquaint themselves well with God's Word; for that is the ordinary means whereby God doth teach those things which concern Salvation, as I have shewed before. Therefore consult God's Word, give heed unto it, and follow it. Thy word have I hid within my heart (saith *David* unto God) that I might not sin against thee, *Psal.* 119. 11. And v. 24. Thy testimonies also are my delight, and my counsellours. And v. 99. I have more understanding then all my teachers; for thy testimonies are my meditation.

2. To pray unto God for his Spirit to enlighten the minde,

minde, and to enable to understand his Word, and to profit by it: for (as I have also shewed before) the Spirit is the principal Agent; without which the Word is of no force, of no effect. As ordinarily without the Word, the Spirit doth not work; and therefore the Word is not to be slighted and despised: so without the Spirit, the Word cannot possibly work; and therefore the Word is not to be rested in, but the Spirit is to be prayed for, that so the Word may be effectual. Though the Word be a Light, yet except our eyes be opened, what are we the better for it? This David considered, and therefore prayed unto God, saying, *Open thou mine eyes, that I may behold wondrous things out of thy law*, Psal. 119. 18.

3. To labour for such a disposition and frame of heart, as God requires in those whom he will teach.

1. Therefore we must be humble, acknowledging our wants and imperfections, our inability to help our selves, and our unworthiness, that God should help us.

A scorner (saith Solomon) seeketh wisdom, and findeth it not; but knowledge is easie to him that understandeth; to wit, that understandeth what is requisite for the obtaining of it: Prov. 14. 6. Seest thou (saith he) a man wise in his

own conceit? there is more hope of a fool then of him, Prov.

26. 12. More hope of any fool, then of a proud self-conceited fool. Professing themselves wise, (saith the Apostle)

they became fools, Rom. 1. 22. And therefore he bids, Let no man deceive himself: if any man among you seem to be wise in this world, let him become a fool, (let him know and acknowledge himself to be so) that he may be wise, 1 Cor. 3.

18. Such a disposition Agur was of: Surely, (saith he) I am more brutish then man, and have not the understanding of a man: I neither learned wisdom, nor have the knowledge of the holy, Prov. 30. 2, 3. The want of this disposition was it that made the Pharisees so blinde, they thought that none were so acute and quick-sighted as they were. See Mat. 15. 14. and Mat. 23. 16, 24, 26. with Joh. 9. 34, 39; 40, 41.

*Humilitas est
totius spiritualis
fabricae funda-
mentum. Bern.
Epist. 87.*

SERM. I.

2. We must be pliable and obedient, ready to do the will of God when it is made known unto us. If any man will do his will, he shall learn, &c. Joh. 7. 17. What man is he that feareth the Lord? him will he teach in the way that he shall choose, Psal. 25. 12. And v. 14. The secret of the Lord is with them that fear him, and he will shew them his covenant. This God promiseth, saying, To him that ordereth his conversation aright, will I shew the salvation of God, Psal. 50. 23. It is true, God must first teach us before we can do any thing aright, or have any purpose to do it: but as our Saviour saith, To him that hath (that is, maketh good use of what he hath) shall be given, and he shall have abundance, Mat. 25. 29. David therefore, praying unto God to teach him, professeth his readiness to observe and practice what he shall learn of him. Teach me, O Lord, the way of thy statutes; and I will keep it unto the end. Give me understanding, and I will keep thy law: yea, I shall observe it with my whole heart, Psal. 119. 33, 34.

SERM. II.

Psal. 15. 1.

who shall abide in thy Tabernacle? who shall dwell in thy holy Hill?

BY God's *tabernacle* here, and by his *holy hill*, some understand the Church, some Heaven: some by *tabernacle* the Church, and by *holy hill* Heaven; because a Tabernacle properly denotes a temporary place of abode; and so the word, which is translated *to abide*, doth properly signify *to sojourn*, as the margin noteth. But neither

ther is the word *tabernacle* always taken in that strict sense, as I shall shew anon; and the other word also doth sometimes signifie to dwell, as *Isa* 11.6. *The wolf also shall dwell (ἔσται) with the lamb.* Now for the word *tabernacle*, sometimes the Church is so called, as *Amos* 9. 11. *After 15. 16. where, by the tabernacle of David, is meant the Church of Christ, of whom David was a type; and therefore he is sometimes called David, as Exek. 34. 23. and Hosea 3. 5. The Church is termed a Tabernacle, either because from Moses unto Solomon, God was solemnly worshipped in a Tabernacle, and in it was placed the Ark, the sign of God's special presence, Exod. 40. and 2 Sam. 7. 2. in which latter place it is said, The ark of God dwelleth within curtains, that is, in a Tabernacle hung about, and covered with Curtains: Or, because a Tabernacle is sometimes put for any Habitation, as Psal. 132. 3. I will not come into the tabernacle of my house: and the Church is God's Habitation, the house of God, 1 Tim. 3. 15. God doth dwell in it, as God hath said, I will dwell in them, 2 Cor. 6. 16. In this respect, the Church may be called a Tabernacle, as there (to wit, 2 Cor. 6. 16.) it is called a Temple, yet still (as it seemeth) with reference to the Jewish Tabernacle, which Moses erected, wherein God did dwell, in that there he did in special manifest himself unto his people. Again, the word *tabernacle* signifying (as we see) any Habitation, even the House or Palace of a King (for so it is used, Psal. 132. 3.) by God's Tabernacle here may be meant Heaven, wherein God doth dwell, that is, wherein he doth especially manifest and shew forth his Glory. *Hark them in heaven thy dwelling-place,* saith Solomon in his Prayer to God, 1 King. 8. 30. So v. 39, and 43. So our Saviour calls Heaven his Fathers house, John 14. 2. Those many *Missions* also, which he saith are in his Father's House, that is, in Heaven, he calleth *tabernacles*, Luke 16. 9. though to distinguish them from other Tabernacles properly so called, he calleth them *everlasting tabernacles.* And (as*

SERN. 2. *Kimchi* observes upon the Text) by *tabernacle* may be understood Heaven, because the Heavens are spread out like a Tent or Tabernacle. See *Psal. 104. 2.* and *Isa. 40. 22.* For the other word *hill*, or (as the word in the Original doth properly import) *mountain*, it may also either signify the Church or Heaven. The Church, in that the Temple was built upon a Hill or Mountain, to wit, *Sion*; whence the Church in Scripture is frequently called *Sion*, or *mount Sion*, as *Isa. 28. 16.* *Psal. 51. 21.* *Heb. 12. 22.* or the *mountain of the Lord*, as *Isa. 2. 3.* *Mic. 4. 2.* Heaven also may be understood by *hill* or *mountain*, in that it is above on high; therefore it is called the *high and holy place*, *Isa. 57. 15.* So then all the Expositions before mentioned are agreeable to the words; and indeed they come all to one in effect. For whether we understand the words of the Church, or of Heaven, or partly of the one, and partly of the other, still the Question is in effect one and the same, to wit, Who shall enjoy Salvation? That this is the purport and meaning of the Question, appears by the last words of the Psalm: *He that doth these things shall never be moved.*

Who shall abide in thy tabernacle? Who, &c. This very Question, which is here iterated, *Who shall? who shall?* this very Question, I say, doth imply, that the thing spoken of doth not belong unto all. It were in vain to say, *Who shall? if all should.* Observe we therefore from hence, That Salvation is not a thing common unto all: not all, but some only shall be saved.

Doct.

There are vessels of wrath fitted to destruction, as well as vessels of mercy prepared unto glory, *Rom. 9. 22, 23.* As some are vessels to honour, so some are vessels to dishonour, *2 Tim. 2. 20.* As some are good seed, children of the kingdom, such as shall be saved; so some are tares, children of the wicked one, such as shall be damned: *Mat. 13. 38, &c.* Yea, *Wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat.* But on the other side, *Strait is the gate and narrow is the way,*

way, that leadeth unto life, and few there be that finde it, *Sancti.*
Mat. 7. 13, 14.

The Truth of this Point may further be confirmed by these Arguments.

1. All are not so much as outwardly called to the enjoyment of Salvation. Before Christ's coming, the outward means of Salvation were vouchsafed to no Nation of the World, but only one, to wit, the Nation of the Jews. He hath given his word unto Jacob; his statutes and his ordinances unto Israel: he hath not dealt so with any nation, &c. *Psal. 147. 19, 20.* Salvation is of the Jews, *John 4. 22.* In times past God suffered all nations (except the Jews) to walk in their own ways, *Act. 14. 16.* All that were aliens from the commonwealth of Israel, were also strangers from the covenants of promise, having no hope, and without God in the world, *Ephes. 2. 12.* After Christ's coming, though the partition-wall, which was betwixt Jews and Gentiles, was taken away by Christ's death, *Ephes. 2. 14.* So that whereas before Christ said to his Apostles, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel, *Mat. 10. 5.* After his death and resurrection, he bade them, Go teach all nations, &c. *Mat. 28. 19.* Go into all the world, and preach the Gospel to every creature, *Mat. 16. 15.* Yet still (as experience shews, and hath shewed in all ages) many in the World are, and have been without the ordinary means of Salvation. That, *Rom. 10. 18.* Have they not heard? Yes verily, their sound went out into all the earth, and their words unto the ends of the world. And so that *Col. 1. 6. & 23.* where it is said, That the Gospel was in all the World, and was preached to every creature under Heaven, that (I say) must either be understood thus, that the Gospel was preached indifferently to Jews and Gentiles, of what Nation or Country soever men were: or it is spoken hyperbolically, like that *Act. 2. 5.* There were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. Thus then
 all

Sa. 2. all are not so much as outwardly called ; neither again, are all, that are called outwardly, called effectually, they are not all called according to purpose, as the Apostle says some are, *Rom. 8. 28.* to wit, God's purpose to save those whom he doth call. Of this calling the Apostle there speaks, *v. 30.* saying, *Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.* All that are outwardly called, are not thus called. No, *Many are called, (saith our Saviour) but few are chosen,* *Mat. 20. 16.* and *22. 14.* Among those that heard the Word, there are divers sorts of unfruitful and unprofitable hearers, as our Saviour sheweth in the parable of the sower, *Mat. 13.*

2. Only such as are in the Church, the visible Church, are in the ordinary way of Salvation. *The Lord added to the church daily such as should be saved, A. 2. 47.* But all are not in the Church, so much as by outward profession: some are *without*, *1 Cor. 5. 12, 13.* *Col. 4. 5.* without the pale of the Church. Many there be in the World, as Jews, Turks, and others, that do not so much as outwardly profess the Name of Christ. And many also there be, who professing Christ, do yet hold Doctrines quite contrary to the Doctrine of Christ; as they of the Church of Rome, so the Socinians and others. And even of those, that profess the Orthodox and saving Faith, many there be, who only profess it in Word and Tongue, but not in Deed and in Truth. *All are not Israel, (saith the Apostle) that are of Israel, Rom. 9. 6.* All are not the people of God indeed, who seem to be of the number of them. Christ pointed at *Nathaniel*, as a rare man, and worthy to be taken notice of; *Behold, an Israelite indeed, in whom is no guile, John 1. 47.* *They went out from us, but they were not of us, (saith John of some that proved Apostates) for if they had been of us, they would no doubt have continued with us, 1 Joh. 2. 19.* In *Noah's Ark* there was a *Cham*; among Christ's Apostles there was a *Judas*; in the

Pri-

Primitive Church there was an *Ananias*, and a *Sapphira*: **SERN. 2.** so in all Churches there are and will be some profane persons, and some hypocrites.

The Use of this Point is first to convince such as persuade themselves that Salvation belongs unto all, as well one as another: such there are; and though the contrary be most clear and evident, yet they will not yield unto it, but strive and struggle, argue and object against it all they can. *What?* (saith they) *hath God made us to destroy us?* *He that made us, will also save us.* *Is not God merciful to all?* *Hath not Christ died for all?* Thus (as *Job* speaks of some, *they rebel against the light*, *Job 24. 13.* Though these Objections be frivolous, and not worth the answering, yet because *Solomon* bids, *Answer a fool according to his folly*, (that is, so as that his folly may appear, and that he may be convinced of it) *lest he be wise in his own conceit*, *Prov. 26. 5.* therefore I will vouchsafe to answer them.

To the first Objection, *Hath God made us to destroy us?* I answer, *God made all things for himself, even the wicked for the day of evil*, *Prov. 16. 4.* Not that God doth make men wicked; but they making themselves such, God in his just judgement doth make or ordain them for the day of evil, even of wrath and destruction, *Job 21. 30.* Had men continued such as God at first did make them, to wit, in *Adam*, the first man, they had been far enough from destruction: but (alas) they kept not their first estate, but plunged themselves into sin, and so into misery, being born in sin, *Psal. 51. 5.* and so *the children of wrath by nature*, *Eph. 2. 3.* Thus then whoever perish, may thank themselves for it. *O Israel, thou hast destroyed thy self*, *Hos. 13. 9.* Dammaj anti-
quam nati.
Bern.

To the second, *He that made us will also save us*: I answer, Not so, he that made all, will not save all; he might in justice have damned all; for all have sinned, and come short of the glory of God, *Rom. 3. 23.* That any are justified and saved, it is freely by his grace, *v. 24.* And his Grace being

SERM. 2. being free, he may bestow it as he pleaseth; for who hath given unto him first, and it shall be recompensed to him again? Rom. 11. 35.

To the third, *God is merciful to all*: I answer, He is so, but not in respect of saving mercy: No, in this respect, *He hath mercy on whom he will have mercy, and whom he will he hardeneth*, Rom. 9. 18. God is just as well as merciful, and he will have the Glory of his Justice in the deserved damnation of some, as well as the Glory of his Mercy in the undeserved Salvation of others.

To the fourth, *Christ died for all*: I answer, Christ's death is not available to the Salvation of all. *I lay down my life for the sheep*, saith he, Joh. 10. 15. And again, *I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine*, Joh. 17. 9. That 1 Joh. 2. 2. *He is the propitiation for our sins, and not for our sins only, but also for the sins of the whole world*: that (I say) is meant, not for the sins of the Jews only, but for the sins of the Gentiles also, whoever they be throughout the whole World, that believe in him. And so all those places of Scripture, where Christ is said to be the Saviour of the World, or to have died for all, or the like, are to be understood in this manner. *It is a light thing, that thou shouldst be my servant*, (so speaks God unto Christ as Man) *to raise up the tribes of Jacob, and to restore the dispersed of Israel; I have also given thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth*, Isa. 49. 6. Christ is there said to be God's Salvation unto the ends of the earth, because not only the Jews, but the Gentiles also should enjoy Salvation by him. Paul and Barnabas alledged this place of Esay, to prove, that the Gospel was to be preached not only to the Jews, but also to the Gentiles; *Lo, we turn to the Gentiles*; (say they) *for so hath the Lord commanded, saying, I have set thee for a light of the Gentiles, that thou shouldst be for salvation to the ends of the earth*, Act. 13. 46, 47. So Simeon having said, Lord, now lettest thou thy servant depart in peace; for mine

eyes have seen thy salvation, which thou hast prepared before the face of all people: to shew how Christ is a Salvation prepared of God before the face of all people, he adds immediately, *To be a light to lighten the Gentiles, and the glory of thy people Israel*, Luke 2. 30, 31, 32. Thus also the four Beasts, and the four and twenty Elders, that is, the whole Company of the Redeemed, say unto the Lamb, that is, unto Christ, *Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation*, Rev. 5. 9. Nor all of every Kindred, and Tongue, and People, and Nation; but *us*, that is, some out of every Kindred, and Tongue, and People, and Nation. That of the Apostle, 1 Cor. 15. 22. *As in Adam all die, so in Christ shall all be made alive*; is explained by the Apostle himself in the very next verse, to be meant not simply and absolutely of all, but of all *that are Christ's*, that belong unto Christ, and are his. All that believe in Christ, shall be saved by him. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life, Joh. 3. 16. But all have not faith, 1 Thess. 3. 2. No, Faith is the gift of God, Ephes. 2. 8. And God vouchsafes it not to all, but to some, as he pleaseth. For unto you it is given in the behalf of Christ, not only to believe in him, but also to suffer for his sake, Phil. 1. 29. Therefore even to believe in Christ, is a gift vouchsafed only unto some, and not unto all.

2. Therefore this may serve to rouse us up out of the sleep of security and presumption, and to stir us up to have a care, that we be of the number of those that shall be Heirs of Salvation, seeing it belongs not unto all, but only unto some; yea, but to a few in comparison of those that miss and come short of it. When one asked our Saviour, saying, *Lord are there few that shall be saved?* he answered, *Strive to enter in at the strait gate: for many, I say unto you, shall seek to enter in, and shall not be able*, Luke 13. 23, 24. Think not that thou art safe, because thou walkest in the same path, wherein others, and it may be

Use 2.

SERM. 2. the most walk; for it may be they whom thou followest, are out of the way that leadeth to Salvation: and therefore try the way thou walkest in, and make the way of truth, as David saith he did, *Psal. 119. 36.* Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall finde rest to your souls, *Ier. 6. 16.* I am the way, the truth, and the life, (saith Christ) no man cometh to the Father, but by me, *John 14. 6.* No coming to Salvation, but by Christ. There is no Salvation in any other, neither is there any other name under heaven given among men whereby they may be saved, *Act. 4. 12.* Neither is there any coming unto Christ but by Faith: for to come unto him is to believe in him. He that cometh to me shall never hunger, saith Christ; and that we may know what it is to come unto him, he adds immediately, and he that believeth in me, shall never thirst, *John 6. 35.* But this Faith which bringeth unto Christ, and procureth Salvation through Christ, this Faith (I say) doth purifie the heart, *Act. 15. 9.* it worketh through Love, *Gal. 5. 6.* it bringeth forth the fruit of good works, and of all holy obedience, else it is a dead Faith, altogether vain and unprofitable, *Jam. 2. 14-26.*

Use 3.

Thirdly and lastly, This may teach and admonish such as God hath vouchsafed effectually to call unto the state of Salvation, by working true justifying Faith, and true sanctifying Grace in them, to consider the great Goodness and Mercy of God towards them, and to have a care to shew themselves truly thankful unto him, who hath done that for them, which he hath not done for all; yea, which he hath done but for a few. When a Benefit is both great in it self, (as surely Salvation is most great) and also is vouchsafed but to a few, this makes us to set a higher price on it, and to esteem it the more. What account then ought we to make of God's so great and singular Favour towards us, if we finde our selves so qualified as they are and must be, that shall be saved? Unto you it is given to know the
my-

mysteries of the kingdom of heaven (said Christ to his Disciples) but to them it is not given, Math. 13. 11. Lord, how is it, that thou wilt manifest thy self unto us, and not unto the world? said Judas (not Iscariot) unto Christ, John 14. 22. Let us therefore give unto the Lord thy glory due unto his Name, Psal. 29. 2. Let us not arrogate any thing to our selves, as if there were any thing more in us then in others; why God should deal thus with us, but let us ascribe all unto God, acknowledging, that all is merely of his Free-Grace, and undeserved Mercy. *Who maketh thee to differ? and what hast thou that thou hast not received? Now, if thou dost receive it, why dost thou glory, as if thou hadst not received it? 11 Cor. 4. 7. By the grace of God I am, 11 Cor. 15. 10. Not by works of righteousness, which we have done, but according to his mercy he saved us, Tit. 3. 5. By grace ye are saved, Ephes. 2. 5. And 8. For by grace ye are saved through faith, and that not of your selves, it is the gift of God. But let us also have a care to express our thankfulness by our Obedience: Let us have a care to walk worthy of the Lord unto all pleasing, being fruitful in every good work: Giving thanks way the Father, who hath made us meet to be partakers of the inheritance of the Saints in light. Who hath translated us from the power of darkness into the kingdom of his dear Son, Col. 1. 10, 12, 13.*

SERM. 3.

SERM. III.

Psalm 15. 1.

Lord, who shall abide in thy Tabernacle? who shall dwell in thy holy Hill?

Doct.

These words do yet hold out unto us another Doctrine, namely this, That it is a thing which doth mainly concern every one, to know and consider how he must be qualified, that he may be saved.

For this end David here makes this enquiry, *Lord, who shall abide in thy tabernacle? &c.* He doth it not out of curiosity and presumption, as seeking to know particularly the persons that shall be saved: but out of a good and godly care that he hath both of himself and others; he asks how they must be qualified, and what manner of persons they must be that shall enjoy Salvation. And see how solicitous he is, how he ingeminates the Interrogation, *Who shall? who shall?* Thus also Psal. 24. 3. *Who shall ascend into the hill of the Lord? and who shall stand in his holy place?* And Psal. 27. 4. *One thing (saith he) have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.* This was it that our Saviour commended Mary for, when Martha complained of her because she sat at our Saviour's Feet to hear his Words, and did not joyn with her in making preparation for Christ's bodily Entertainment; *Martha, Martha, (saith he unto her) thou art careful, and troubled about many things: But one thing is needful, and Mary hath chosen the better part, which shall not be taken away from her,*

Luke

Luke 10. 41, 42. This is that which our Saviour teacheth and requireth, when he saith, *First, seek the kingdom of God, and his righteousness*, Mat. 6. 33. There is great reason for it why it should be so.

For, 1. Salvation is a thing most precious, and worthy to be regarded. *How shall we escape, if we neglect so great salvation?* Heb. 2. 3. It is a great, exceeding great Salvation, and therefore by no means to be neglected, but by all means to be sought after. Though a man have all, yet if he want Salvation, what is he the better? *What is a man profited, if he shall gain the whole world, and lose his own soul?* Mat. 16. 26. All that the World can afford a man, cannot give him full content, but still one thing or other will be wanting; and even of that which he hath in greatest abundance, he will still be desiring more, and will not be satisfied with that which he hath already. Though *Ahab* had a Kingdom, yet it would not satisfy him, because he could not have *Naboth's Vineyard*, 1 King. 21. Though *Haman* were in the highest honour, that the Great Monarch *Ahasuerus* could advance him to, yet all would not suffice, because *Mordecai* did not bow unto him, Esth. 5. 11, 12, 13. *He that loveth silver, (saith Solomon) shall not be satisfied with silver; nor he that loveth abundance, with increase*, Eccles. 5. 10. So is it in respect of all worldly things, whatsoever. For (as he also telleth us) *All is vanity*, Eccles. 1. 2. therefore it cannot fill, it cannot satisfy. But Salvation will fill the Soul, and satisfy the desire of it. *When I awake, I shall be satisfied with thy likeness*, saith David unto God, Psal. 17. 15. So it must needs be; for there is fulness of joy, and pleasure for evermore, Psal. 16. 11. *Delight thyself in the Lord*, (saith he) *and he shall give thee the desire of thine heart*, Psal. 37. 14. The Godly even in this life many times have unspeakable joy, through the sense of God's Love, and the assurance of Salvation. Whom having not seen, ye love, si visibiles

Reasons why all ought chiefly to look after Salvation.

Unus Pellex inveni non sufficit orbis. Juv. Omnis mihi copia, que Deo minime non est, Eggesta est. Aug. Confess. 13. c. 8.

Ratio vanitatis verissima habet; vanitas est quod nec contentum continent, nec fulcimentum innitenti, nec fructum habent. Paris. 2. part. de Transverbo. cap. 15.

Et aliquando inromis me

in affectum multum inusitatum in vobis suis, ad me si quoniam dulcedinem; que si perficiatur in me, nescio quid erit, quod vita ista non erit. Aug. Confess. 1. 20. c. 40.

though

SEEM. 3. though now you see him not, yet believing, rejoice with joy unspeakable and full of glory: receiving the end of your faith, the salvation of your souls, 1 Pet. 1. 8, 9. David having lost the sense of this joy, prays for the restoring of it. *Restore unto me* (saith he unto God) *the joy of thy salvation*, Psal. 51. 12. How much greater and more unspeakable is that joy, which the Saints have in Heaven, where they actually possess Salvation, and have the full fruition of it, for it gain, if the things of this World could satisfy for the present, yet they are transitory and fading. *The fashion of the world passeth away*, 1 Cor. 7. 31. *The world passeth away and the lust thereof*, 1 John 2. 17. But Salvation is durable and eternal. *My salvation shall be for ever*, saith God, Isa. 51. 6. *Christ is the Author of eternal salvation to all that obey him*, Heb. 5. 9. *Every man that striveth for mastery is temperate in all things*: Now they do it to obtain a corruptible crown, but we an incorruptible, 1 Cor. 9. 25. *We look not at the things which are seen, but at the things which are not seen: for the things which are seen, are temporal; but the things which are not seen are eternal*, 2 Cor. 4. 18. *Labour not for the meat that perisheth, but for the meat which endureth unto everlasting life*, John 6. 27.

2. Salvation is a thing most difficult and hard to be obtained. The Gate of Salvation is a strait Gate, and therefore they that would enter in at it, must strive for it, Luke 13. 24. So Paul bids, *Work out your own salvation with fear and trembling*, Phil. 2. 12. And Peter bids, *Give diligence to make your calling and your election sure*, 2 Pet. 1. 10. The Life of a Christian is compared to a Race: *So run that you may obtain*, 1 Cor. 9. 24. *Let us run with patience the race that is set before us*, Heb. 12. 1. And to a warfare. *Fight the good Fight of Faith*, 1 Tim. 6. 12. *I have fought a good fight*, 2 Tim. 4. 7. *To him that overcometh will I give some of the tree of life, which is in the midst of the paradise of God*, Rev. 2. 7. So 1. 11, and 1. 7, and 2. 6. These comparisons shew that a Christian must strive and strive, if he would be saved.

Salvation is a thing of great price, and few there are
 that do attain unto it; and in this respect it concerns all
 the more to look after it; and to labour for it, for the
 way of Salvation is narrow, and few there be that find it,
 Mat. 7. 14. The Gate of Salvation is strait, and many shall
 seek to enter in, and shall not be able; Luke 13. 24. Christ's
 Flock is a little flock, as he calls it; Luke 12. 32. yea, a
 little little flock; as the words in the Original do import,
 that is, a very little flock. Though the number of the chil-
 dren of Israel be as the sand of the sea, a remnant shall be saved,
 Rom. 9. 27. I will take you, one of a city, and two of a family,
 Eccl. 3. 14. Many are called, but few are chosen; Mat. 20.
 16. and 22. 14. The use of this Doctrine is first for reproof of those
 that neglect this, which doth so much concern them; to
 wit, to enquire after Salvation; and the things that do
 accompany Salvation. And (also) who as another is not li-
 able to this reproof. Many with *Marius* are troubled
 about many things; but few with *Mary* do choose the
 better part, and mind that one thing needful. Many will
 say, Who will show us any good? as *David* observes, Psal 4. 6.
 But what is the good that they take thought for? Corn,
 and Wine, and Oyl, as *David* there shews; &c. So it is,
 the profits and pleasures of this life, these are the things
 that the most do seek and labour for; as for Salvation and
 the Life to come, they little think of it, much less labour
 for it: as if either there were no such thing at all, or it
 were not worth the looking after, or it were so easy to be
 acquired; that we need not trouble our selves about it.
 Some when they are even fettered with sicknesses and
 diseases, that they cannot stir abroad, yet still their mindes
 are upon the World, and the things of the World, and
 they cannot frame their hearts to think seriously of that
 World which is to come. If such as come to visit them,
 will talk of earthly things, this pleaseth them; but if
 they speak of spiritual and heavenly matters, they are
 soon weary of such discourse; they are not for it. Yes,
 this

SERM. 3. this is that which makes sicknesses and diseases grievous unto them, that now they are disabled from following their worldly affairs, and their earthly employments; but that they are debatted from God's Ordinances, the means of their Salvation, this little troubles them, they are little sensible of any such matter. So old men and women, that (one would think) are past the World, that have (as we say) one foot in the grave already, even these do little take thought how they shall live hereafter in the World to come; but as their bodily eyes, so the eyes of their minde also, are so much the more down to the Earth, by how much the more their age encreaseth.

*O cuncta in ter-
ras anime, &
caelestium ma-
nes. Perf.*

O ye sons of men, how long will ye love vanity? Psal. 4. 2. Is it not vanity, is it not folly; yea, is it not madness, to be so careful for this life, which endures but for a moment; and so careless for the life to come, which endures for ever? O that they were wise, and understood this, and would consider their latter end! Deut. 32. 29.

Use 2.

Secondly, therefore be exhorted to have a care of this, which doth so much concern you, to enquire after, and labour for the things which appertain to Salvation. Consider these Motives.

*Motives to stir
up to look at
ter the things
which concern
Salvation.*

1. Affliction will come. *Man is born to trouble, as the sparkles flie upward, Job. 5. 8.* And what is it that in time of affliction can afford any true and solid comfort, but only this, a true and solid hope of Salvation? *Rejoycing in hope, patient in tribulation, Rom. 12. 12. We rejoyce in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost, which is given unto us, Rom. 5. 2, 3, 4, 5.* This was it that did support Job in his greatest extremity. *I know (saith he) that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though*

*Poenare de ad-
versis mundi
ille s'nt, cui
& letitia, &
gl'ia omnis in
mundo est. Ille
m'et, & de-
set, si sibi male
sit in saeculo, cui
bene non potest
esse post saeculum.*

— Ceterum nullus in dolor est de incarnatione malorum praecium, quibus fiducia est futurorum bonorum. Cyp. ad Demetr.

after

after my death, words shall destroy this body, yet in my flesh I shall see God: whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed within me, Job 19 23, 26, 27. This was it, that made the believing Hebrews take (not only patiently, but even joyfully) the spoiling of their goods, they knew that they had in heaven a better, and an enduring substance, Heb. 10. 34. But if we be in misery for the present, and have no sound and well-grounded hope of a better estate hereafter, then surely we are most miserable. If in this life only we had hope in Christ, (saith the Apostle) we are of all men most miserable, 1 Cor. 15. 19. To wit, because here in this life of all men the Godly are most apt to be afflicted.

2. Death will come. It is appointed to men to die once, Heb. 9. 27. Now what comfort and courage can we have to die, if we have no well-grounded hope of a better Life when this is ended? One said of the Lacedemonians, that it was no marvel if they were so little afraid of death, because their life was so miserable: but experience shews, that even such as live miserably would yet live still, and are unwilling to die, because they have small hope to exchange this life for a better. The wicked indeed sometimes have little dread of death, they even rush upon it; but furor est, non fortitudo, it is madness, not valour: they are blinde, and cannot see afar off, 2 Pet. 1. 9. Their blindness is the cause of their boldness; for if they did but see the condition they are in, they could not chuse but quake and tremble to think of death. When a wicked man dieth, his expectations shall perish, and the hope of unjust men perisheth, Prov. 11. 7. What hope hath the hypocrite, though he have gained, when God shall take away his soul? Job. 27. 8. The wicked is driven away in his wickedness, but the righteous hath hope in his death, Prov. 14. 32. Indeed, only the Righteous are they that can have true hope in their death; and therefore only they can be truly undamned at the approach of death. We know (saith the Apostle) that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands,

O animalia, vana, gaudia, blandula, que nunc abitis in terra?

SERM. 3. *eternall in the heauens.* And thereupon he addes, *Therefore are we alwayes confident, knowing that whilst we are at home in the body, we are absent from the Lord. (For we walk by faith, and not by sight.) We are confident, I say, willing rather to be absent from the body, and to be present with the Lord, 2 Cor. 5. 1, 6, 7, 8. Desiring to be dissolved, & to be with Christ, which is farre better, Phil. 1. 23.*

3. Judgment will come. *After death comes judgment, Heb. 9. 27. A particular judgment in respect of the soule immediately after death, Eccles. 12. 7. Luke 16. 22, 23. And at length a generall judgment in respect both of soule and bodie, Mat. 17. 31.* Now how shall we be able to stand in judgment, if we doe not now whiles we are here thinke of it, and prepare for it, by working out our salvation, and by giving diligence to make our calling and our election sure? *Wherefore (beloved) seeing that you looke for such things, be diligent, that ye may be found of him in peace, without spot and blameless, 2 Pet. 3. 14.* But be admonished to thinke of this betimes, and not to procrastinate and put it off, as we are overapt to doe, untill sickness or old-age come, as if it were soone enough to thinke of another life when we are ready to leave this. 1. This is very preposterous to provide for earth before heaven, for things temporal before things eternal. Our Saviour bids, *First seeke ye the kingdom of God, and his righteousness, Math. 6. 33.* The chiefeſt things should have the chiefeſt of our thoughts, cares and indeavours. 2. This is very dangerous, for if sickness and old-age make us unmeet to looke after the things of his life; so they will also make us unmeet to looke after the things of the life to come. Experience shewes this even in the godly themselves many times, that by reason of the sympathy which is betwixt the soule and the body, the distempers of the body cause a distemper in the soule also, so that they can scarce think of any thing, but onely how they may be eased of that paine, which they are in. This is the reason why Salomon bids, *Remember now thy Creatour in the dayes of thy youth,*

youth, while (saith he) the evil dayes come not, nor the See ch. 3.
yeares draw nigh, when then shall say, I have no pleasure in
them; Eccles. 12. 1. The time of old age, and of sick-
ness, is a time of spending, rather then of getting; and
therefore as Joseph in the yeares of plenty provided for
the yeares of famine; so should we in time of youth and
health provide for the time of old age and sickness. But
besides, this life is fraile and uncertaine, we may be cut
off before either sickness or old age come. For what is
our life? it is even a vapour, that appeareth for a little while,
and vanisheth away, Jam. 4. 14. Therefore (as the Wile
man doth admonish) Boast not thy selfe of to morrow;
for thou knowest not what a day may bring forth, Prov. 27. 1.
To day if ye will heare his voice, harden not your hearts,
Psal. 95. 7, 8.

4. How good and gracious the Lord is, in vouchsafing
 yet to afford time and meanes of salvation. *Receive not*
the grace of God in vaine, 2 Cor. 6. 1. Yet a little while is the
light with you; walke, whiles you have the light, lest dark-
ness come upon you: he that walketh in darkness, knoweth not
whither he goeth, Joh. 12. 35. If we regard not the means,
when God affords them, we provoke him to de-
prive us of them. The Kingdome of God (saith our Saviour
to the Jewes) shall be taken from you, and given to a na-
tion, that will bring forth the fruits of it, Mat. 21. 43.
 And 2. we aggravate and increase our condemnation.
This is the condemnation of the world, that light is come into
the world, and men loved darkness rather then light, Iohn 3.
19. If I had not come, and spoken unto them, they had not had
sin; but now they have no cloak for their sin, Joh. 15. 22.
 See Matth. 11. 20, 21, 22, 23, 24.

3. And lastly, here is comfort and encouragement for
 all such as set themselves seriously to learne and practise
 those things, whereby they may attaine unto salvation.
 Though *Asnath* mocke, and *Rabshakeh* raile, and *Saul*
 hate and persecute, yet let not such be dismayed, let them
 not be beaten off, nor drawne away, but let them per-
 sist, and hold on their courses; it is for saluation that
See 3.

SPERM. they labour, it is for salvation that they suffer; and surely salvation will make amends for all their labour, and for all their suffering. *Hearken unto me* (saith the Lord) *ye that know righteousness, the people in whose heart is my law: feare ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worme shall eat them like wooll: but my righteousness shall be for ever, and my salvation from generation to generation, 1a. 51. 7, 8.* And vers. 12, 13. *I, even I am he that comforteth you: who are thou, that thou shouldest be afraid of a man that shall die, and of the son of man that shall be made as grasse: And forgettest the Lord thy maker, &c.* The Apostle did comfort and encourage both himselfe and others with this consideration, having spoken before of his and their sufferings; *For which cause* (saith he) *we faint not, but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a farre more exceeding and eternall weight of glory. Whiles we looke not at the things which are seene, but at the things which are not seene: for the things that are seene are temporal, but the things which are not seene are eternal, 1 Cor. 4. 16, 17, 18.* By faith Moses, when he was come to yeares, refused to be called the son of Pharaohs daughter; Chusing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches then the treasures in Egypt: for he had respect to the recompence of reward, Heb. 11. 24, 25, 26. So our Saviour himselfe for the joy that was set before him, endured the Crosse, despising the shame, and is set downe at the right hand of God. And we are required to looke unto him, who is the author and finisher of our faith, and so after his example to run with patience the race that is set before us, Heb. 12. 1, 2. For if we be dead with him, we shall also live with him: If wee suffer, we shall also reigne with him, 2 Tim. 2. 11, 12. To him that overcometh (saith he) will I grant to sit with me in my throne, even as I also overcome, and am set downe with my Father in his throne, Revel. 3. 21. Therefore my beloved

ved brethren, be steadfast and immovable, always abounding in the works of the Lord, knowing that your labour shall not be in vaine in the Lord, 1 Cor. 15. 58.

SERM. III.

Psal. 15. 2.

Verf. 2. *He that walketh uprightly, &c.*

Here now follows the answer to the question before propounded, and it is continued unto the end of the Psalme. It consisteth in it, 1. the qualification of the person inquired about, verf. 2, 3, 4, and part of 5. And 2. the happiness of the person so qualified, in the end of v. 5. *He that doth these things, shall never be moved.* The qualification of the person is set downe, 1. more generally, *He that walketh uprightly, and worketh righteousness.* 2. More particularly, in the words following. The more general description of the person spoken of, is, 1. in respect of inward affection, *He that walketh uprightly.* 2. in respect of outward action, *and worketh righteousness.*

He that walketh uprightly. The *walketh*, is as much as to order the life and conversation. *Walketh in love,* Ephes. 5. 2. that is, Live in love; *Let all your things be done in love,* 1 Cor. 16. 14. *To walke after the flesh,* Rom. 8. 1. is expressed verf. 12. and 13. *To walke uprightly,* is to walke so as in all things to have respect unto God, to doe all in obedience unto his will, and for his glorie. *I knew also, my God,* (saith David) *that thou triest the heart, and hast pleasure in uprightness;* as for me, in the uprightness of mine heart I have willingly offered all these things, 1 Chro. 29. 17. So that uprightness doth respect the heart; that is, the affection and intention, wherewith a thing is done.

The word in the Hebrew is *ḥadish* which usually is rendered *pure*; but that is as much as *upright*, or *sincere*.

The

Shew. 4.Doct.

The Doctrine hence to be observed, is this, That *is* the property of all those that shall be saved, to be of a sincere and upright heart.

Thus here in the very first place is he described, who shall abide in Gods tabernacle, and dwell in his holy hill. So Psal. 24. 3, 4. the question being asked, *Who shall ascend into the hill of the Lord? and who shall stand in his holy hill?* The answer is given, *He that hath cleane hands, and a pure heart.* The puritie, sinceritie and uprightness of heart, as well as cleanness of hands, that is, holiness of life and conversation, is requisite and necessarie unto salvation. So elsewhere David having said, *The Lord will give grace and glory*, he addes immediately, *no good thing will be withhold from them that walk uprightly*, Psal. 84. 11. And againe, *Blessed are the undefiled in the way*, saith he, Psal. 119. 1. Where the word rendered *undefiled*, is the same with that in the Text, which is rendered *upright*; only this in the Text is in the singular, and the other in the plural number. Thus also our Saviour shewes who they are, to whom belongeth true happiness, saying, *Blessed are the pure in heart, for they shall see God*, Matth. 5. 8. And the Prophet *Jeremie* cries, *O Jerusalem, wash thine heart from wickedness, that thou mayest be saved*, Jer. 4. 14. Not thy face, or hands only, but thine heart also.

מִיָּמִין
77

Reason.
Why only the
upright shall
be saved.

Reas. Thus they must needs be qualified, who shall be saved, because God is the author of salvation. It is the salvation of God, Psal. 50. 23. Therefore they that obtaine salvation, must be such as please God, and approve themselves in his sight. *Enosh walked with God*, Gen. 5. 22. *He pleased God*, Heb. 11. 3. *Zacharias and Elizabeth were righteous before God*, Luke 1. 6. that is, they were truly and sincerely righteous. *Walk before me* (said God to Abram) *and be thou perfect*, that is, as the Margent readeth it, *upright*, or *sincere*; it is the same word in the original with that, which in the Text is rendered *upright*. A counterfeit shew of holiness may serve in respect of men, but not so in respect of God.

The

The Lord seeth not as man seeth; for man beholdeth the outward appearance; but the Lord beholdeth the heart, 1 Sam. 16. 7. My Son (saith God) give me thine heart, Prov. 23. 26. He loveth truth in the inward parts, Plat. 51. 6. He loveth pleasure in uprightness, 1 Chron. 29. 17. The Psalmist having said, God is good in Israel; that we may know who this Israel is, to whom God is good, he adds, even to them that are of a pure heart, Psal. 73. 1. So the Apostle James having said, Draw nigh unto God, and he will draw nigh unto you; to let us know how we must draw nigh unto God, that so he may draw nigh unto us, he adds, Cleanse your hands, your sinners; and purify your hearts, you double minded, Jam. 4. 8.

c. 16. Sic regendum tanquam aliquis in prout intimum inspicere possit; & potest. Quid enim prodest ab homine aliquid esse secretum? Deo nihil clusum est, interest animis nostris, & cogitationibus: ad illi ut verit. Sen. Epist. 83.

The use of this point is first for Examination, to try our selves, whether we be thus qualified, as they must be that shall inherit salvation, that is, whether we be upright. Now we must know, that hypocrisie, which is opposite to uprightness, is twofold. 1. There is a grosse hypocrisie, when one purposely doth play the hypocrite, pretending one thing, and intending another thing quite contrary. Such an hypocrite was Herod, who pretended that he would goe and worship Christ, when his intent was onely to kill him, Mat. 2. Such also was the hypocrisie of Judas, who made a shew of much love and respect to Christ, saying, Haile Master, and kissing him, and yet he sought onely to betray him, Mat. 26. They that are hypocrites in this kinde, neede onely to abhorre themselves, and to repent of their hypocrisie; there is no need that they should examine themselves, to finde out whether they be upright or no; for they certainly know themselves to be hypocrites. But 2. there is another kinde of hypocrisie, which is more subtil and secret: when a man speaks and acts as he thinks for the present, yet his heart is not sound at the bottom; he is

Use 1.

There is a
twofold hypo-
crisie.

MARK. 3. like a pond, which is fair and cleare above, but underneath is full of mud and filth. Such was the hypocrisie of *Jehu*; he thought himselfe very zealous for God, in destroying the worshippers of *Baal*; *Come with me* (said he to *Jehonadab*) *and see my zeal for the Lord*, 2 Kin. 10. 16. But (saith the Holy Ghost, vet. 31.) *Jehu took no heede to walke in the law of the Lord God of Israel with all his heart*; for he departed not from the finnes of *Jeroboam*, who made *Israel* to sin. Such an hypocrisie also was the rich man, that came to our Saviour, desiring to know what he should doe that he might inherit eternal life. And when our Saviour told him of the commandments, he said, *All these have I observed from my youth*; he spake as he thought, but his heart did deceive him, it was not right in him: For when our Saviour bad him goe and sell that he had, and give it to the poore, and come and follow him, and he should have treasure in heaven; he went away sorrowfull, because he had great possessions; *Mar. 10. 17, &c.* Covetousness did reigne in him, though he was not sensible of it; his riches did rather possesse him, then he them; and therefore rather then he would part with them, he would forsake Christ, and let goe heaven and eternal happiness. Now as uprightness is opposite to this kinde of hypocrisie, it behooves us to try whether or to we be upright. And if we be, 1. we will have a care to walke so, as to please God in all things, as well in one thing as in another; Wee will endeavour to walke worthy of the Lord unto all pleasing, and to be fruitfull in every good worke, Col. 1. 10. This shewed the uprightness of *Zacharie* and *Elizabeth*; they walked in all the commandments and testimonies of the Lord, Luke 1. 6. By this it did appeare, that they were righteous before God, and not before men onely; righteous indeed and in truth, not in shew and appearance only. Then shall I not be ashamed, when I have respect to all thy commandments, saith David unto God, Psal. 119. 6. This having respect unto all Gods commandments, shewed his heart to be sound and upright; this shewed him to be a man after Gods owne heart, as for

Markes of
uprightness.

SERM. 4.

for this very reason God did terme him, *I have found* (saith he) *David the son of Jesse, a man after mine own heart, which shall fulfill all my will.* Act. 13. 22. Such also Christ doth terme his friends, *You are my friends* (saith he) *if ye doe whatsoever I command you,* Joh. 15. 14. Herod went farre, he did many things, Mar. 6. 20. but he went not farre enough, there was one thing that he would not doe, when *John* told him, that it was not lawfull for him to have his brothers wife, in this he would not heare him. Herein also appeared the unsoundness of *John's* heart; though he rooted out the idolatrous worship of Baal, which *Ahab* brought in, yet he did not turne from the idolatrous worship of the calves, which *Ieroboam* set up, 2 Kin. 10. 31. They that are *undefiled* (or upright) in the way, and *seeke the Lord with their whole heart, they doe none iniquitie,* Psal. 119. 1, 2, 3. that is, they doe not take libertie to themselves to doe any iniquitie, *they reframe their feet from every euill way,* Psal. 119. 101. *They hate every false way,* vers. 104. and 128. More particularly, if we be upright, then 1. We will keepe no darling or bosome sin, either for the profit, or for the pleasure of it. *Ioseph* appeared to be upright by this, that when it might have seemed advantageous unto him in respect of the world, to consent unto the enticement of his *Mistris*, yet he repelled the temptation, saying, *How can I doe this great wickedness, and sin against God?* Gen. 39. 9. So when *David* might have killed *Saul*, and have freed himselfe from much trouble and danger, which by reason of *Saul's* persecuting of him, he was liable to, yet he would not doe it; this shewed, that his heart was upright with God. To this, his behaviour toward *Saul*, he seemeth to have reference, when he saith, *The Lord rewarded me according to my righteousness, according to the cleanness of mine hands hath he recompensed me. For I have kept the wayes of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me. I was also upright before him, and kept my selfe from mine iniquitie.* Psal. 18. 20, 21, 22, 23.

1 Sam. 24.
and 26.

F

He

Serm. 4. He shewed his uprightness in this, that he kept himself from that iniquity, which respect unto outward and earthly advantages would especially have put him upon. Hypocrites, and such as whose hearts are not sincere, though they will avoid some sinnes, yet not such as whereby they have their gaine, as *Demetrius* said to his fellow crafts-men concerning the worship of *Diana*, Act. 19. 25. *Iohn* could well spare the idolatrie of *Baal*, and therefore he put downe that; but he kept up the idolatrie of *Ieroboams* calves, for he thought if he should let the people goe to *Jerusalem* to worship there (as they ought to have done) then they would fall from him to the king of *Judah*, and so he should lose his kingdome; for the preventing of which inconvenience, *Ieroboam* first erected that idolatrie, as we reade 1 *Kin.* 12. 26, &c. So the pleasure which that sin brought (and it may be the profit also) made *Herod*, that he would not leave his *Herodias*, though *Iohn* told him never so much that it was not lawfull for him to have her, she being his brothers wife.

2. We will have a care to observe even the least thing that God commands. As it is grosse hypocrisie to be observant of lesser duties, and to neglect the greater: *Woe unto you Scribes and Pharisees, for you pay tithes of mint, and annise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: These things ought you to have done, and not to leave the other undone. Ye blinde guides, which straine at a gnat, and swallow a camel, Matth. 23. 23, 24.* So it argues want of sincerity and uprightness, to think any thing commanded of God so small, as that it need not to be regarded; to say, as some use to doe, *Is this so much? Is this so great a matter?* Even the tything of mint, annise, and cummin was not to be left undone, *Matth. 23. 23.* Whosoever therefore shall break one of these commandments, and shall teach men so,

Ελαχίστος δὲ
κακίστος ἐστὶν ἐν τῇ βασιλείᾳ τοῦ οὐρανοῦ, *Matth. 5. 19.* that is indeed
τὸ βασιλεῖα, καὶ τὴν τιμὴν τῆς βασιλείας, καὶ τὴν ἀποδομὴν τοῦ νόμου, καὶ τὴν οὐρανίαν
Βασιλείαν τοῦ οὐρανοῦ ἐκλείβεται. ἀπὸ τοῦ ἀπὸ τοῦ νόμου τὴν ἀποδομὴν τοῦ
Theophylact, ad loc.

he shall have no place in it, no admittance into it.

Sam. 4.

3. We will have a special care to performe the duties of our special calling. Some are like *Abraham*, O (saide he) *that I were judge in the land; I would doe every man right*; 2 Sam. 15. 4. When as in the meanetime he needed not his owne duties, that which his owne place and calling did require of him, as the storie there sheweth. But he that is upright and truly godly, is like *Isaac*, *that bringeth forth his fruit (his owne proper fruit) in his season*; Psal. 1. 3.

2. If we be upright, it will be our care to serve and please God at all times, as well at one time as at another. *Let thine heart (saith Salomon) be in the feare of the Lord all the day long*; Prov. 23. 17. More particularly,

1. As well in secret as in publike. *Job* speaking of a hypocrite, saith, *Will he call upon God at all times?* Job 27. 20. that is, as well at one time as at another. At some times he will, namely when others may see him, and take notice of him; but at other times when he is alone by himself in secret, he regardes it not. *Son of man (saith God to Ezekiel) seest thou what the ancients of the house of Israel doe in the darkes?* Ezek. 8. 12. *It is a shame (saith the Apostle) even to speake of those things which are done of them in secret*; Ephes. 3. 12. Such as these are farre from walking uprightly; they have respect to men, and not to God. For God sees as well what is done in secret as in publike. *Can any one hide himselfe in secret places, that I shall not see him*; saith the Lord? *doe not I the Lord fill heaven and earth?* Jer. 23. 20. *If I say, Surely the darknesse shall cover me; even the night shall be light about me. Yea, the darknesse hideth not from thee; but the night shineth as the day: the darknesse and the light are both alike in thee*; Psal. 139. 11, 12. *If we have forgotten the Name of our God, or stretched out our hands to a strange God: shall not God search us out? for he knoweth the secrets of the heart*; Psal. 44. 20, 21. *Isaiah* shewed his sincerity, and his uprightness

SPERM. 4. of his heart in this, that though none was in the house when his Mistress tempted him to follie, yet he would not hearken to her, *Gen. 39. 11, &c.* And that in *Levit. 19. 14.* is very remarkable to this purpose; *Thou shalt not curse the deaf, nor put a stumbling block before the blinde, but shalt fear thy God.* If one should curse the deaf, he needeth not to feare the deaf, because he cannot heare him. And so if one should put a stumbling block before the blinde, he needeth not to feare the blinde, because he cannot see him. But he that feares God, will neither doe the one nor the other, because God is neither blinde nor deafe, but sees and heares whatsoever is done, whatsoever is spoken.

2. Not only when God doth cause his face to shine upon us, and makes us to thrive and prosper in the world, but also when he doth hide his face from us, and sends trouble and affliction upon us. Therefore afflictions are called in Scripture, temptations, and trials, because thereby we are tried whether we be sincere and upright or no. Now for a season (if need be) you are in heaviness through manifold temptations; That the triall of your faith, being much more precious then of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ, *1 Pet. 1. 6, 7.* Beloved, thinke it not strange concerning the fiery trial, which is to try you, *1 Pet. 4. 12.* Behold, the diuel shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten dayes, *Revel. 2. 10.* Thou, O God, hast proved us, thou hast tried us as silver is tried. (How?) Thou broughtest us into the net; thou laidst affliction upon our loines: Thou hast caused men to ride over our heads, *Psal. 66. 10, 11, 12.* Job's integritie and uprightnes was tried by this, that although the devil slandered him, saying, *Doth Job serve God for nought? Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the worke of his hands, and his substance is increased in the land. But put forth thine hand, and touch all that he hath,*
and

and he will curse thee to thy face, Job 1. 9, 10, 11. And again, Skin for skin, and all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face, Job 2. 4, 5. Yet Job in his greatest adversitie did keepe close unto God, and did not turne from him; this shewed him to be indeed a perfect (that is, sincere) and upright man, as he is stiled, Job 1. 1, 8. and 2. 3. So the people of God proove their sinceritie by this, that notwithstanding all their afflictions, which they endured, yet they did not fall off from following the Lord, as hypocrites in such a case uiero doe. All this is come upon us, (say they, meaning all the affliction before mentioned from verf. 9. to v. 16.) yet have we not forgotten thee, neither have we dealt falsely in thy covenant: Our heart is not turned backe, neither have our steps declined from thy way. Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death, Psal. 44. 17, 18, 19.

3. Not only while the affliction is upon us, but also when it is remooved, and we are delivered out of it. Some, like Pharaoh, when the afflicting hand of God is upon them, will promise and professe much reformation; but deliverance being obtained, they performe no such matter; when God doth once remove his stroke from them, presently they fall to their former practices, and shew themselves as vile and lewd as every they were before. The hollow-heartedness of the Israelites is demonstrated by this, When God slew them (sent destroying judgments among them) then they sought him, and they returned, and enquired early after God: And they remembered, that God was their rocke, and the high God their Redeemer. Nevertheless they did flatter him with their mouthes, and lie unto him with their tongues: Their hearts were not right with him, neither were they stedfast in his covenant, Psal. 78. 34, 35, 36, 37. David sheweth his uprightness by this, that when he was delivered out of trouble, he was carefull to performe what he had promised when he was in trouble.

O uinam tales semper esse mus sani, quales nos sumus profitemur egroti, Plin. Epist.

SHAM. 4. *I will goe into thine house (to faith he unto God) with burnt-offerings, and will pay thee my vows, which my lips have uttered, and my mouth hath spoken when I was in trouble, Psal. 66, 13, 14.*

3. If we be upright, we will be willing to be plainly dealt with, and to have the word brought home to our consciences, and particularly applied unto us. *Do not my words do good to him that walketh uprightly?* saith God, Mic. 2. 7.

When the Prophet Nathan dealt roundly with David, telling him plainly that he was the man, to wit, that had sinned grievously, and did aggravate his sins against him; David humbly cried *peccavi*, saying, *I have sinned against the Lord*, 2 Sam. 12. 7, - 13. Neither did he love Nathan a whit the less for being so plaine with him, but did highly honour him even to his dying day, as appears by the historie, 1 Kin. 1. 24, - 27. So when the prophet Esay had sharply reprov'd, and severely threatned Ezekiah, for that wherein he was faultie, Ezekiah answered, *Good is the word of the Lord, which thou hast spoken*; Isa. 39. 8. Thus also Eli, when he perceived that the Lord had spoken concerning him unto Samuel, though Samuel was but a child, yet he disdain'd not to heare him; yea though he knew it was a very harsh message, which Samuel had to deliver unto him, and saw that Samuel was afraid to deliver it, yet he stoutly charged him to doe it: and when he heard it, he meekly submitted unto it, saying, *It is the Lord, let him doe what seemeth him good*, 1 Sam. 3. 16, 17, 18. But on the other side, when Amasaiah was reprov'd by the prophet for worshipping the gods of Edom, he scorn'd the reproof, and taunted the reproover, saying, *Art thou made of the kings counsell?* and then he also threatned him, saying, *Forbear, why shouldst thou be smitten?* 2 Chron. 25. 15, 16. This did manifest him to be unsound, as it is said of him, v. 2. *He did that which was right in the sight of the Lord, but not with a perfect heart.* So the leaven of the Pharisees, even their hypocrisie, appeared in this, that when they heard

our Saviour speake against covetousness, *the* *holy* *creatures* *devoted* *him*, Luke 16. 14, 15. And make this, it is a signe of an upright heart, to confesse what we are guilty of, not only to God, but also to men, when they charge us with it, and reprove us for it. *So David* did to *Nathan*, 2 Sam. 12. 13. and *Jasab* to the mariners, Jon. 1. 10. See also *Iosh.* 7. 19.

4. If we be upright, we will be more ready to judge and censure our selves then others. Our Saviour makes it the property of an hypocrite, to behold a mote in his brothers eye, and not to consider a beam in his owne eye, *Matth.* 7. 3. To admonish and reprove others, is not a fault, yea it is a dutie, *Col.* 3. 16. *Lev.* 19. 17. But to tell others of their faults, and not to mende our owne; to reprove others, and not to reforme our selves; this favours strongly of hypocricie. Therefore, that man after Gods heart, *David*, saith, *I have hid my wayes, and turned my feet into thy testimonies*, *Psal.* 119. 39.

5. If we be upright, we will be humble. Pride argues hypocricie: Behold, (saith the Prophet *Habakkuk*) *his soule, that is lifted up, is not upright in him*, *Eiab.* 2. 4. He that is upright, seekes the glorie of God, see *Iob.* 7. 18. but he that is proud, seeketh his own glorie: therefore pride and uprightness are inconsistent, and cannot stand together.

6. If we be upright, then *Jesus Christ* dwelt in our hearts by faith, *Ephes.* 3. 17. For he is faith (saith in the Lord *Jesus*) by which our hearts are purified, *Act.* 15. 9. A heart of unbelieve is an evil heart, *Heb.* 3. 12.

I shall make but one use more of the point, and that is for Exhortation. Let us therefore have care to walke uprightly: if we fast, pray, give almes, what ever we doe, let us be sure that our hearts be upright in it. To make us the more hereunto let us consider,

1. That if the heart be upright, God will accept of weak service, pardoning our failings, and purifying by our imperfections. *I will spare them* (saith he) *in the day of wrath*. Motives to perswade unto you uprightness.

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SERM. 4. reth his son that serveth him, Mal. 2. 17. A man will not be over-strict and severe with his son that serveth him, but will spare him, knowing that though he doth things weakly, yet he doth them sincerely, that his desire is to please his father, whom he serveth: even so will God be indulgent and favorable to those, whose hearts he knoweth to be upright with him. God will pardon every one, that prepareth his heart to seek him, though he be not cleansed according to the purification of the sanctuary, 2 Chron. 30. 18. 19. Asa had divers failings, as we read 2 Chron. 16. and 16: yet God spared him, and accepted the integrity and uprightness of his heart. The high places were not taken away out of Israel; nevertheless the heart of Asa was perfect all his days, 2 Chron. 15. 17. On the other side, the most glorious service is of no worth, if the heart be not upright in it. This marr'd all that Amasaiah did, he did that which was right in the sight of the Lord, but not with a perfect heart, 2 Chron. 25. 2. God cannot endure those that draw neare him with their mouth, and honour him with their lips, but remoove their hearts farre from him, Isai. 29. 13. Hollow-hearted performances may procure some outward, temporal reward, for the encouragement of others; thus God rewarded Jehu for what he did, though his heart was not sincere, 2 Kin. 10. 30, 31. But the reward of the inheritance (as the Apostle calles it, Col. 3. 24.) such services shall not procure. Yea, though Jehu's service in one respect was rewarded, to wit, as the thing done, the judgment executed upon Ahab and his familie was pleasing unto God; yet it was punished, and accounted as murder, in that he was not upright in that which he did; he sought indeed his owne ends, and not the glorie of God in it. Let a little while (saith God) and I will avenge the blood of Jezreel (that is) of Ahab and his familie,aine in Jezreel, upon the house of Jehu &c. Hol. 1. 4. But if the service proceed from a heart grossly hypocritical, purposely making a shew of that which it meaneth not, it is much more odious and abominable in the sight

light of God. Ye are they (saith Christ to the Pharisees) that justifye your selves before men, but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God, Luke 16. 15. And againe, Woe unto you Scribes and Pharisees, hypocrites: for ye devour widowes houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation, Mat. 23. 14.

Simulara sanctitas duplex est iniquitas.

2. Upright walking is that, which will make us walke with comfort and confidence. He that walketh uprightly, walketh surely: but he that perverteth his wayes, shall be known, Prov. 10. 9. Whoso walketh uprightly, shall be saved: but he that is perverse in his wayes, shall fall at once, Prov. 28. 18. For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them, (or, as the margent hath it,) strongly to hold with them) whose heart is perfect towards him, 2 Chron. 16. 9.

3. This will afford comfort and courage in time of affliction. If our heart condemne us not, then have we boldness towards God: And whatsoever we aske, we receive of him, &c. to wit, so farre as he fees it to be for his glory and our good, 1 Iohn 3. 21, 22. This is our rejoycing, the testimonie of our conscience, that in all simplicitie and godly sinceritie, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, 2 Cor. 1. 12. This was it, that did support and uphold Iob in his greatest distresse. Though (saith he) he slay me, yet will I trust in him: but I will maintaine mine owne wayes before him, (He meanes the integrity and uprightness of his heart in his wayes.) He also shall be my salvation; for an hypocrite shall not come before him, Job 13. 15, 16. And againe, But he knoweth the way that I take; when he hath tried me, I shall come forth as gold, Job 23. 10. The whole 31. Chapter is also to this purpose. On the other side, when affliction and distresse cometh, then the sinners in Sion are afraid, fearfulness doeth surprize the hypocrites, Iai. 33. 14. Will God heare his crie (saith Job, speaking of an hypocrite) when trouble cometh upon him? Job 27. 9. No, If I re-

Serm. 4. *guard iniquitie in mine heart, (saith David) the Lord will not hate me, Psal. 66. 18. The sacrifice of the wicked (saith Salomon) is an abomination to the Lord; but the prayer of the upright is his delight, Prov. 15. 8.*

4. If we walke uprightly, we neede not feare when death cometh, but may have boldness at the approach of it. When *Ezekiab* was told by the Prophet *Esay*, that he should set his house in order, for he should not live, but die, though in some respects he was desirous to live still, yet this did comfort and encourage him, that he could say, *Remember now, O Lord, I beseech thee, how I have walked before thee with a perfect heart, and have done that which is good in thy sight, Isa. 38. 3.* But (saith *Job*) *What is the hope of the hypocrite, though he hath gained, when God shall take away his soule? Job 27. 8.*

5. And lastly, If we walke uprightly, that great day, the day of judgment, which will be a day of terrour and confusion unto all the ungodly, will be unto us a day of triumph and rejoycing. *Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world, 1 John 3. 17.* When that day cometh, Then the Lord will bring to light the hidde things of darkness, and will make manifest the counsel of the hearts: and then shall every man (to wit, that walketh uprightly) have praise of God, 1 Cor. 4. 5. In this respect our Saviour bids, *Beware of the leaven of the Pharisees, which is hypocrisie; because the day will come that will reveal all, and make all manifest. For (saith he) there is nothing covered, that shall not be revealed; neither hid, that shall not be known, Luke 12. 1, 2.* Thus then in many respects we may see that there is great cause to pray with David; *Let mine heart (O Lord) be sound in thy statutes, that I may not be ashamed, Psal. 119. 80.*

SERM. V.

Psal. 15. 2.

And worketh righteousness.

THis is the next general propertie of one that shall abide in Gods tabernacle, and dwell in his holy hill. The former property respects the heart and affection, this respects the life and conversation. As the inward intention must be sincere and upright, so the outward action must be just and righteous; good may not be done for an evill end, so neither must evill be done for a good end. Hence we may observe, that, *He that would obtaine salvation, must work righteousness.* He that would ascend into the hill of the Lord, and stand in his holy place, must have cleane hands, Psal. 24. 3, 4. The crowne of life, as it is called, Revel. 2. 10. is a crowne of righteousness, as the Apostle termes it, 2 Tim. 4. 8. They that seek the kingdome of God, must also seeke the righteousness, if they would finde what they seeke, Math. 6. 33. Know ye not (saith the Apostle) that the unrighteous shall not inherit the kingdome of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners (no unrighteous persons whatsoever, that both are, and continue such) shall inherit the kingdome of God. And such were some of you; but ye are washed, ye are sanctified, &c. 1 Cor. 6. 9, 10, 11. And againe, For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdome of Christ, and of God, Ephes. 5. 5.

Doubt.

Reas. Thus it must needs be in respect of God, the giver of salvation, in respect of Christ, the purchaser of

Reason.

SERM. 5. salvation; and in respect of heaven, the place of salvation.

Reasons why only such as worke righteousness be saved.

1. In respect of God, the giver of salvation. It is the salvation of God, Psal. 50. 23. Therefore except he give it, none can have it. Now God is God of righteousness. He is of purer eyes than to behold evil, and cannot look upon iniquity, Hab. 1. 13. to wit, without a hatred and detestation of it. Whoever therefore they be that doe not worke righteousness, they must not looke for salvation. For thou art not a God, that hast pleasure in wickedness, neither shall evil dwell with thee: The foolish shall not stand in thy sight, thou hatest all the workers of iniquity, Psal. 5. 4, 5.

2. In respect of Christ, the purchaser of salvation. There is not salvation in any other, neither is there any other name under heaven given among men, whereby they may be saved, Act. 4. 12. Now Christ is the true Melchisedec, that is, king of righteousness, Heb. 7. 2. To him is that spoken, A scepter of righteousness is the scepter of thy kingdom: Thou hast loved righteousness, and hated iniquity, Heb. 1. 8, 9. Therefore none may thinke to obtaine salvation through Christ, except they worke righteousness.

3. In respect of heaven, the place of salvation. The inheritance incorruptible, and undefiled, and that fadeth not away, is reserved in heaven for us, 1 Pet. 1. 4. Now heaven is a place of righteousness; no unrighteousness can find any roome there. It is the high and holy place, Isa. 57. 17. When the Angels once sinned, presently they were throwne out of heaven, 2 Pet. 2. 4. So also was Adam presently after his transgression cast out of Paradise, which was a type of heaven, neither was he permitted to have any access to the tree of life, which was a type of eternal life, Gen. 3. 24. To him that overcometh, (saith Christ) will I give to eat of the tree of life, which is in the midst of the Paradise of God, Revel. 2. 7. Blessed are they doe his commandments, that they may have right to the tree of life, and may enter in thorow the gates into the city, Rev. 22. 14.

Use 1.

If this be the doctrine, which according to the Scriptures

tures we teach and preach, than they of the Church of Sum. 5.
Rome are very injurious unto us, in calling us *Solifidian*s,
 as if we were all for faith, and nothing for workes, as if
 we perswaded people, that though they live as they list,
 and doe what they will, yet if they beleeve, they shall be
 saved. We hold, that although imputed righteousness,
 whereby we are justified, and inherent righteousness,
 whereby we are sanctified, are diverse and different one
 from the other, yet they are not divided, but alwayes
 goe together, so that where the one is, there the other is
 also. We hold, that though faith alone (as the hand re-
 ceiving Christ, and applying his righteousness) doth justi-
 fie, yet that justifying faith is not alone, but is ever ac-
 companied with good workes. And therefore we ob-
 serve that of the Apostle, *This is a faithful saying, and*
these things I will that thou affirme constantly, that they which
have beleaved in God, may be careful to maintaine good
works: these things are good and profitable unto men, Tit. 3. 8.
 And ver. 14. *Let ours also learne to maintaine good workes*
for necessary uses, that they be not unfruitful.

2. Away then with the horrid and damnable doctrine Use 2.
 of some (who went out from us, but were not of us; for if Atque adeo id
sibi precipue
proponunt, ut
sopiant consci-
entias, quod omni
solicitudine va-
cui hostes, quic-
quid sibi offe-
ret, quicquid
petrent. Calv.
advers. libert.
cap. 15. Vide
etiam ibi. c. 18.
 they had been of us, they would no doubt have continued with
 us, 1 John 2. 10.) of some, I say, who with the *Libertines*
 in *Calvines* time, make it the very high way to heaven,
 and the sure signe of salvation, for people to give the
 reins unto their lusts, to worke all iniquity, and to com-
 mit all uncleanness even with greediness. But you have not
 so learned Christ: If so be ye have been taught by him, as the
 truth is in Iesus: That ye put off (as concerning the former
 conversation) the old man, which is corrupt according to the
 deceitful lusts: And be renewed in the spirit of your minds:
 And that ye put on the new man, which after God is created
 in righteousness and true holiness, Ephes. 4. 19, -- 24.

3. This doctrine serves to convince all such as looke
 for salvation, and yet heed not to worke righteousness.
 Though whiles they live, they worke iniquity and live
 wicked.

Use 3.

SAM. 5. wickedly, yet when they die they thinke to be saved as others. But this is a most vaine and foolish, a most irrational and absurd imagination; as if one should sow tares, and hope to reape wheat. *Be not deceived, God is not mocked; as a man soweth, so shall he reape. For he that soweth to his flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit reape life everlasting.* Gal. 6. 7, 8. It was truly said by Eliphaz, though not rightly applied to Job, whom he falsely judged wicked, because of that affliction which he was in; *They that plow iniquity, and sow wickedness, reape the same,* Job 4. 8. It is worthy to be observed, that the Apostle speaking of this point, to wit, that the unrighteous shall not inherit the kingdome of God, nor enjoy salvation, he severall times admonisheth Christians to take heed of being deceived, as Gal. 6. 7. and 1 Cor. 6. 9. and Ephes. 5. 6. This inculcating of our admonition, shewes both that it is a dangerous thing to be deceived in this case, which all will (I presume) easily grant; and also that people herein are very apt to be deceived. And so experience shewes, that in this great and weighty business people many ways deceive themselves, building castles (as they say) in the aire, and promising unto themselves salvation and eternal life, though they regard nothing lesse then to performe this, which is required of all those that shall be saved, to wit, to worke righteousness.

1. Some presume upon this, that God is mercifull. But though Gods mercy be never so great, as it is infinite and incomprehensible, yet it nothing at all belongs unto them that worke wickedness, I meane, that continue in that course, and will not turne from it. *Let the wicked forsake his way, (saith the Prophet Esay) and the unrighteous man his thoughts, and turne unto the Lord, and he will have mercy on him, and to our God: for he will abundantly pardon,* Iesai. 55. 7. Devill extolled Gods mercy as much as may be; yet ever sheweth to whom it doth belong, namely, to them that feare him, and so he excludes the wicked

wicked and unrighteous from having any share in it. *As the heaven is high above the earth, (such he) so great is his mercy (towards whom?) towards them that fear him, Psal. 103. 11. And vers. 13. Like as a father pitieth his children; so the Lord pitieth (whom?) them that fear him. And vers. 17. The mercy of the Lord is from everlasting to everlasting upon (whom?) them that fear him, and his righteousness to childrens children, To such as keep his covenant, and think upon his commandments to do them.*

2. Christ (say some) died for us, therefore they persuade themselves, that howsoever they live, yet through Christ they shall be saved. But Christ died for our sanctification, as well as for our salvation. *He loved the Church, and gave himselfe for it, That he might sanctifie it, Ephes. 5. 25, 26. He gave himselfe for us, to redeem us from all iniquity, and so purifie unto himselfe a peculiar people, zealous of good works, Tit. 2. 14. None shall be saved by Christ, but such as are sanctified by him. As for those that worke iniquity, he will say unto them, Depart from me, I know ye not, Matth. 7. 23.*

3. Some flatter themselves as if their sinnes were only sinnes of infirmity, and therefore should not prejudice their salvation. But if they did sin of infirmity, 1. They would not make a common practice of sin, as they doe. It is the propertie of the wicked, *to set himselfe in a way that is not good, Psal. 36. 4. Noah, Lot, David, and other godly men, through infirmity fell into sin, grosse and heinous sin, but they did not make it their practice. Nor thus the godly doe none iniquity, that is, they doe not give themselves up to the practice of any iniquity, Psal. 119. 3. they walke in Gods wayes, as these it followes immediately after. 2. Their sinnes would be more troublesome and grievous unto them, then they are. *Mine iniquities are gone over mine head, and are a heavy burthen, too heavy for me to beare, Psal. 38. 4. O wretched man that I am, who shall deliver me from this body of death? Thus did David and Paul complaine, which shewes that their sinnes were indeed:**

SERM. 5. indeed of infirmity: but so are not theirs, who rejoice to do evil, Prov. 2. 14. Who make a mocke of sin, Prov. 14. 9. Such as these do not sin of infirmity, but of presumption.

4. Some build upon this, that they performe holy duties; they heare, pray, &c. But, the sacrifice of the wicked is an abomination to the Lord, Prov. 15. 8. to wit, because as it followes verl. 9. *The way of the wicked is an abomination to the Lord.* The Prophet Malachi, speaking of Christ, saith, *He shall sit as a refiner and purifier of silver; and he shall purifie the saynes of Levi, and purge them as gold and silver; that they may offer unto the Lord an offering in righteousness.* Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, &c. Mal. 3. 3, 4. Then, that is, when they that offer them, are made pure. If a man therefore purge himselfe from these, he shall be a vessel unto honour, sanctified, and meet for the masters use, and prepared unto every good worke, 2 Tim. 2. 21. A man of any quality cannot endure to be served in an uncleane vessel, so much lesse can God endure that service, which proceeds from the wicked and ungodly. See *Isai. 1. 11, 17.* and *66. 3.* This David considered, and therefore he said, *I will wash mine hands in innocency, and so will I compass thine altar, O Lord, Psal. 26. 6.*

These, and other such like grounds many have to build their hopes of heaven and heavenly happiness upon; but they are false grounds, and will deceive them; false, I say, either simply in themselves, or at least as they build upon them.

Let us then be provoked and stirred up to worke righteousness. Let us consider,

Motives to stirre up to worke righteousness. 1. That this is pleasing unto God; *The righteous Lord loveth righteousness, Psal. 11. 7.* And because he loveth it, therefore also we shall love and practise it. *Ye that love the Lord, hate evil, Psal. 97. 10. Hate the evil, and love the good, Amos 5. 15. Abhorre that which is evil, and cleave to that which is good, Rom. 12. 9.*

2. That

2. That this is profitable to our selves. Indeed God Serm. 5.
 loves righteousness, and hates iniquity; but our right-
 eousness cannot profit him, nor our iniquity doe him any
 prejudice. *If thou sinnest, what doest thou against him? or
 if thy transgressions be multiplied, what doest thou unto him?
 If thou be righteous, what givest thou him? or what receiveth
 he of thine hand? Thy wickedness may hurt a man, as thou art,
 and thy righteousness may profit the son of man,* Job 35.
 6, 7, 8. But God can neither be hurt by the one, nor
 profited by the other. Now if we be righteous we our
 selves shall have the benefit of it; if we be unrighteous, we
 our selves shall suffer for it. *If thou beest wise, (saith Solo-
 mon) thou shalt be wise for thy selfe; but if thou scornest, thou
 alone shalt beare it,* Prov. 9. 12. Let us take heede there-
 fore of being like Balaam, who loved the wages of unright-
 eousness, 2 Pet. 2. 15. Yet he could say, *Let me die the
 death of the righteous, and let my latter end be like his,* Num.
 23. 10. Let us live the life of the righteous, if we would
 die the death of the righteous: let us worke the workes
 of righteousness, if we would obtaine the crowne of right-
 eousness, 2 Tim. 4. 8. *The wicked worketh a deceitfull worke;
 but to him that soweth righteousness, shall be a sure reward,*
 Prov. 11. 18. Yea if we would enjoy the good things
 of this live, let us have a care to worke righteousness. *For
 godliness is profitable unto all things, having the promise both
 of the life that now is, and also of that which is to come,* 1 Tim.
 4. 8. *First seek the kingdome of God, and his righteousness,*
and all these (outward and earthly) things shall be added
unto you; so farre forth as God sees them needful and
 expedient for you, Mat. 6. 33. Whether the righteous
 have little or much of these outward things, they have
 Gods blessing with it, which is more then all besides;
 and without which all is nothing. This, the wicked want
 whatsoever they have besides; though the things, which
 they have, in themselves considered, be blessings, yet to
 them they are not blessings, but curses. *Because they doe
 not give glorie unto the name of God, therefore he doth curse
 their*

SERM. 5. *their blessings, Mal. 2. 2. Their prosperity doth destroy them, Prov. 1. 32. Their table is made a snare unto them, and that which should have been for their welfare, is unto them an occasion of ruine, Psal. 69. 22. The curse of the Lord is in the house of the wicked: but he blesteth the habitation of the just, Prov. 3. 33. Therefore a little that a righteous man hath, is better then the riches of many wicked, Psal. 37. 16.*

Quest. But (may some say) what must we doe that we may work righteousness?

Ans. I answer, 1. We must be in Christ, we must be ingrafted into him by faith. For of his fulness we must all receive grace for grace, John 1. 16. But without him (or as the margent hath it, severed from him) we can doe nothing, John 15. 5. Therefore our prime and principal worke must be to lay hold on Christ, that he may dwell in

our hearts by faith,

Means where-
by to worke
righteousness.

our hearts by faith, Ephes. 3. 17. When the Jewes asked our Saviour, saying, What shall we doe that we may worke the workes of God? He answered, This is the worke of God, that ye belevee in him, whom he hath sent, John 6. 28, 29. This is that worke, without which no worke can be truly good, and pleasing in the sight of God.

2. We must acquaint our selves with the word of God, and take heede unto it as to a light shining in a darke place, 2 Pet. 1. 19. Thy word (saith David unto God) is a lampe unto my feete, and a light unto my paths, Psal. 119. 105. Wherewithal (saith he) shall a young man cleanse his way? by taking heede thereto according to thy word, vers. 9. And againe, Order my steps in thy word, and let none iniquity have dominion over me, vers. 133. Gods will is the rule of righteousness; Be ye not unwise, but understand what the will of the Lord is, Ephes. 5. 17. Be not conformed to the world, but be ye transformed by the renewing of your minde, that ye may prove what is that good, that acceptable,

It is Gods revealed will, to which we must give heede, see Deut. 29. 29.

and perfect will of God, Rom. 12. 2. Now Gods word is that, by which we must learne Gods will, because in his word it is, that he hath revealed his will unto us. In his word it is, that he hath shewed us what is good, and what

what he doth require of us, Mic. 6. 8. Therefore let us take heede lest he complaine of us, as he did of some, I have written unto them the great things of my law, but they were counted as a strange thing, Hos. 8. 12. Let us take heede lest he upbraide us, as he doth the wicked, saying, Thou hast instruction, and castest my words behinde thee, Psal. 50. 17.

3. We must pray unto God for his Spirit, to inble us to worke righteousness. It is God that must worke all our works in us, Isai. 26. 12. We are not sufficient of our selves to thinke any thing, as of our selves, but all our sufficiencie is of God, 2 Cor. 3. 5. It is God that worketh in us both to will and to do, of his good pleasure, Phil. 2. 13. And God hath promised to worke that in his people, which he doth require of them. This is one part of the new covenant, I will put my law (saith he) in their inward parts, and write it in their hearts, Jer. 31. 33. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stonie heart out of your flesh, and will give you an heart of flesh. And I will put my spirit within you, and cause you to walke in my statutes, and ye shall keepe my judgments, and doe them, Ezek. 36. 26, 27. We must therefore pray as David doth, Create in me a cleane heart, O Lord, and renew a right spirit within me, Psal. 51. 10. Teach me, O Lord, the way of thy statutes, and I will keepe it unto the end. Give me understanding, and I shall keepe thy law. Yea, I shall keepe it with my whole heart. Make me to goe in the path of thy commandments: for therein doe I delight. Incline my heart unto thy testimonies, and not unto covetousness. Turne away mine eyes from beholding vanity, and quicken thou me in thy way, Psal. 119. 33, 34, 35, 36, 37.

But againe (may some say) how must we worke righteousness?

Quest.

I answer, 1. We must do it sincerely: but this hath been insisted on before in the handling of those words, He that walketh uprightly.

Answ.

How to worke righteousness.

H 2

2. It

SUM. 5.

2. It must be done entirely and universally, as well in one point as in another. Thus it becometh us to follow all righteousness, said our Saviour to John Baptist, Mat. 3. 15. So it behoveth us to follow all righteousness; diligently to follow every good worke, 1 Tim. 5. 10. To walke worthy of the Lord, unto all pleasing, being fruitful in every good worke, Col. 1. 10.

3. Willingly and chearfully, God will meate him that rejoyceth, and worketh righteousness, Isai. 64. 5. If I doe it willingly, I have a reward, 1 Cor. 9. 17. If there be first a willing minde, it is accepted according to what a man hath, and not according to what a man hath not, 2 Corinth. 8. 12. Evil by how much it is done the more willingly, is so much the more evil. It was an aggravation of the sin of Ephraim, that he willingly walked after the commandment, to wit, of Jeroboam, who set up the golden calves to be worshipped, Hos. 5. 11. So good, by how much it is done the more willingly, by so much it is the more good. As for me (said David unto God) in the uprightness of mine heart I have willingly offered all these things; and now have I seen with joy thy people; that are present here, so offer willingly unto thee, 1 Chro. 29. 17. And vers. 14. But who am I, and what is my people, that we should be able to offer so willingly after this sort?

4. Humbly. We must take heed lest we be proud, and puffed up because of any thing that we doe. When we have done all things that are commanded us, we must say, we are unprofitable servants, we have done but what our duty was to doe, Luke 17. 10. We must take heed of resting in what we have done, and of thinking to merit by it. Not by workes of righteousness, which we have done, but according to his mercy he saved us, &c. Tit. 3. 5. Good

Nemo invitatus bene facit, etiam si bonum sit quod facit, Aug.
Via regni, non causa regnandi, Bern.
 workes are the way to heaven, but not the cause why we come to the enjoyment of it: The meritorious and deserving cause they are not; because 1. It is God, that doth enable us to do good works, as hath been shewed before. And 2. We fail and come short in the best things that

that we doe, ſo that if God ſhould contend with us, we could Salm. 3.
not answer to one of a thousand, Job 9. 3. Nehemiah there
fore having ſpoken of a good worke that he had done,
ſaith, Remember me, O Lord, concerning this, and (not re-
ward me according to the greatneſſe of my merit, but) ſpare
me according to the greatneſſe of thy mercy, Neh. 13. 22.

5. Conſtantly. He that is righteous, let him be righ-
teous ſtill: and he that is holy, let him be holy ſtill, Revel.
22. 11. Hold that faſt which thou haſt, that no man take
thy crowne, Revel. 3. 11. Be thou faithfull unto death, and
I will give thee the crowne of life, Revel. 2. 10. But if any
man draw backe, my ſoule ſhall have no pleaſure in him,
Heb. 10. 38. When a righteous man turneth away from his
righteouſneſſe, and committeth iniquity, and dieth in them;
for his iniquity that he hath done (ſhall he die, Ezek. 18. 26.
It had been better for them not to have known the way of righ-
teouſneſſe, then after they have known it, to turne from the
holly commandment delivered unto them, 2 Pet. 2. 21.

In the laſt place here is comfort for all that truly ſet
themſelves to worke righteousneſſe. Though they be ex-
poſed for their well doing unto ſcorne and deriſion, unto
obloquie and reproach, unto hatred and perſecution in
the world, yet they may eaſe their bread with joy, and
drinke their wine with a merry heart, for God now accepteth
their workes, Eccleſ. 9. 7. Who is he that will harme you,
if ye be followers of that which is good? but, and if ye ſuffer
for righteousneſſe ſake, happy are ye; and be not afraid of
their terror, neither be ye troubled. But ſanctiſie the Lord
God in your hearts; and be ready alwayes to give an answer
to every man, that asketh you a reaſon of the hope that is in
you, with meekneſſe and feare: Having a good conſcience,
that whereas they ſpeake evil of you, as of evil doers, they may
be aſhamed that falſly accuſe your good converſation in Chriſt.
For it is better, if the will of God be ſo, that ye ſuffer for well
doing then for evil doing, 1 Pet. 3. 13, 17. Blessed are
they, that are perſecuted for righteousneſſe ſake, for their's is
the kingdome of heaven, Matth. 5. 10. But let none of you
ſuffer

Uſe 5.

SERM. 6. suffer as a murderer, or as a thief, or as an evil doer, or as a
 Non dicit quid *basie-body in other mens matters: Yet if any suffer as a Chri-*
 quisque paua-*stian, let him not be ashamed, but let him glorifie God on*
 sed quare *this behalfe. Wherefore let them that suffer according to the*
 iustur, atten-*will of God, commit the keeping of their soules to him in well*
 Aug. contra *doing, as unto a faithful creator, 1 Per. 4. 15, 16, 19.*
 Crescon, lib. 4.
 Cap. 46. *Non pœna sed causa facit martyrem.*

SERM. VI.

Psal. 15. 2.

And speaketh the truth in his heart.

Doct.

Here David begins to shew more particularly how
 he is qualified, that shall abide in Gods taberna-
 cle, and dwell in his holy hill, that is, that shall
 inherit heaven, and enjoy salvation. He is one that
speaketh the truth in his heart, that is, so as he conceiveth
 in his heart; he hath not *אחד בלב אחד ואחד* *one thing*
in his mouth, and another thing in his heart, as R. Salo-
 mon and Kimchi note upon the text. The observation,
 which I raise hence is this: *He that would be a citizen of*
heaven, and an heire of salvation, must have a care to speak
the truth, and to eschew lying. The Prophet Zephaniah
 notes this as the propertie of the true Israel of God,
 (upon whom shall be peace and mercy, Gal. 6. 16.) that
they shall not doe iniquity, nor speak lies, neither shall a de-
ceitful tongue be found in their mouth, Zeph. 3. 13. And
 diverse precepts there are both in the old and in the new
 Testament, wherein speaking the truth is required, and
 lying is forbidden. *Ye shall not deale falsely; norly one to*
another, Levit. 19. 11. Speake ye every man the truth to
his neighbour, Zach. 8. 16. Putting away lying, speake
every

every man truth with his neighbour, Ephes. 4. 25. *Lie not one to another*, Col. 3. 9. Divers combinations and threatnings of destruction there are in both Testaments against liars. *Thou shalt destroy them, that speak leasing*, Psal. 5. 6. *He that speaketh lies, shall perish*, Prov. 19. 9. Amongst others are reckoned all liars, that shall have their part in the lake which burneth with fire and brimstone, which is the second death, Revel. 21. 8. So Revel. 22. 15. among those that shall be without, that shall have no place in the heavenly Jerusalem, is reckoned *whosoever loveth, and maketh a lie*.

For the further confirmation of the doctrine, there are these reasons :

1. Lying is repugnant unto God, and odious unto him. For God is *a Jew's*, one that cannot lie, Tit. 1. 2. He is *אֱלֹהִים הַיָּשׁׁר* the God of truth, Isai. 65. 15. Amongst those things, that are an abomination unto God, is reckoned *a lying tongue*, Prov. 6. 16, 17. So Prov. 12. 22. *Lyings lips are an abomination to the Lord*.

2. Lying is a part of the old man, which al must put off, that would be saved. The Apostle having shewed, that such as have truly learned Christ, have learned this, that they must put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of their minde; And put on the new man, which after God is created in righteousness, and true holiness; from thence he inferres this exhortation, *Wherefore putting away lying, speak the truth every man with his neighbour*, Ephes. 4. 20, -- 25. So Col. 3. 9. *Lie not one to another*, (saith he; why?) seeing that ye have put off the old man with his deedes.

3. Lying is the worke and invention of the devil. He *abode not in the truth*, (saith our Saviour, speaking of the devil) because there is no truth in him: when he speaketh a lie, he speaketh of his owne; for he is a liar, and the father of it, to wit, of a lie, John 8. 44.

Before I come to the use of the point, some things are

11. 6. are to be observed for the better understanding of it.

1. It is not always necessary, nor expedient to speake all that we know, or thinke of a thing, whereof we speake. *A foole uttereth all his minds; but a wise man keepeth it in till afterwards, till occasion require him to speake,* Prov. 29. 11. *A wise mans heart discerneth both time, and judgment, both when, and how to speake,* Eccles. 8. 5. But it is both expedient and necessary, that we speake no more then we know, or thinke; for this is lying, though the other be not. It is lawful and requisite sometimes to conceale what is true; but it is never either requisite, or lawful to utter what is false; the former is no lying, but the latter is. *Abraham* might be too blame in saying of *Sarah* his wife, *She is my sister*, Gen. 20. 2. In this he might shew his weakness of faith, and might expose his wifes chastity to danger; but I doe not well see how he can justly be taxed for lying, because there was nothing false that he uttered, though there were some thing true which he concealed. For *Sarah*, as she was his wife, so was she also his sister, that is, his neare kinswoman, which in the Hebrew language is as much as sister. When *Abimelech* understood that *Sarah* was *Abrahams* wife, and expostulated with *Abraham* about it; *Abraham* having shewed the reason why he said that she was his sister, and concealed that she was his wife, added, *And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother,* (he meanes, that she was his kinswoman by his father, but not by his mother) *and she became my wife*, Gen. 20. 12.

The Jewish
Doctors thinke
Sarah, the
daughter of
Haran, *Abra-
hams* brother,
to be the same
with *Sarah*. Vi-
de Annotationes
meas in
Gen. 11. 29.

2. Figurative speeches are no lyes; as metaphorical speeches, such as that is; *The pastures are clothed with flocks; the valleys also are covered over with corne; they shout for joy, they also sing*, Psal. 65. 13. So when false Prophets are termed wolves, Mat. 7. 15. Act. 20. 29. And *Herod* is called a foxe, Luke 13. 32. So hyperbolical speeches, as that Deut. 9. 1. *Cities great, and fenced up to heaven.* And that John 21. 25. *There are also many*.

Sermon 6. lyes) valiant for the truth, Jer. 9. 3. And some even make an art and trade as it were of lying. As the same Prophet there complains, *They bend their tongues like their bowes for lies.* And verſ. 5. *They will deceive every one his neighbour, and will not ſpeake the truth: they have taught their tongues to ſpeake lies,* &c.

*Mandatum eſt
triplex; Permi-
nioſum, jocoſum,
officioſum.*

But that every one may the better perceive how firſt-
ſom he is guilty, I will ſpeake more diſtinctly of the
ſeveral kindes of lying. The moſt uſual and received di-
viſion of lies, is that of the Schoolmen, who diſtinguiſh
a lie into *perniciouſ, ſperful, and officiouſ.* Firſt there is
a *pernitious lie*, when a man by lying is prejudicial and
hurtful to another. Now there are many kindes of *per-
nitious liars.*

*Laudat vena-
les, qui vult ex-
vendere m. res.*

1. The covetous coſening liar, who by lying, cheats
and defraudes him, with whom he dealeth, and makes
a prey of him. Such a liar was *Gehazi*, who an after
Naaman the Syrian, and by forging a lie got great gifts
of him, 2 *Kim.* 5. 22, 23. This kinde of lying is moſt
ſiſe and common among people in buying, ſelling and
bargaining. *It is naught, tis naught, ſaith the buyer: but
when he is gone, he conſteth,* Prov. 20. 14. So on the
other ſide the ſeller will be ready to ſay, *It is good, it
is good,* when he knoweth that it is not good, or not ſo
good as he would make it. It is an ordinary thing with
ſome to ſay, and ſweate too, it may be, that a commo-
ditie coſt them ſo much, and they were offered ſo much
for it, and the like, when indeed no ſuch matter. What
ſaire, market, ſhop, houſe, or place ſoever can one
come into, but this kinde of lying is to be found in it?
In reſpect of this one kinde of lying we may take up the
words of *Salomon*, and ſay, *Who can finde a faithfull man?*
Prov. 20. 6. But whoſoever uſe this kinde of lying, let
them conſider what the ſame wiſe man ſaith; *The keeping
of treaſures by a lying tongue, is a vanity toſſed to and fro of
them that ſeek death,* Prov. 21. 6. It is a thing very
frequent, toſſed to and fro; but it is a vanity, and they
that

that uſe it, doe but ſeake death and deſtruction by it.

2. The falſe witneſs-bearing liar. How pernicious a liar this is, Salomon ſhewes, ſaying, *A man that beareth falſe witneſſe againſt his neighbour, is a mantle, and a ſword, and a ſharpe arrow.* Prov. 25. 18. When a man being called to give evidence in a matter, ſpeakes, yet ſays what he knows to be otherwiſe, or at leaſt thinks it not to be ſo, this is likely to doe much miſchief. David complains of this as a great injurie that was done him: *Falſe witneſſes did riſe up; they laid to my charge things that I know not,* Pſal. 35. 11. Therefore the very letter of the commandment runnes thus, *Thou ſhalt not beare falſe witneſſe againſt thy neighbour,* Exod. 20. 16. So Exod. 23. 1. *Put not thine hand (joyne not) with the wicked to be an unrighteous witneſſe.* No, take heede of it; for *though hand joyne in hand, yet the wicked ſhall not be unpuniſhed,* Proverb. 11. 20. Such as are wicked in this kinde ſhall not; a falſe witneſſe ſhall not be unpuniſhed, Prov. 19. 9.

3. The railing and reviling liar, that openly ſpeaketh all manner of evil of another ſilly. Thus ſome, when they fall out, with open mouth revile one another, and ſpeake one of another they care not what. This kinde of lying, drunkards are more eſpecially ſubject to; and therefore not without cauſe, *rayle and drunkard are joyned together,* 1 Cor. 5. 11. And ſo drunkards are *revilers,* 1 Cor. 6. 10. *I was the ſong of the drunkards,* ſaith David, Pſal 69. 12. The wicked uſe thus to lie of the godly, railing on them, and reviling them, as our Sa- iour intimates, when he ſaith, *Bleſſed are ye, when men ſhall revile you, and perſecute you, and ſpeake all manner of evil againſt you falſly for my ſake,* Matth. 5. 11. Thus Eliab was termed *one that troubled Iſrael,* 1 Kin. 18. 17. Paul was called *a peſtilent fellow, and a mover of ſedition,* &c. Act. 24. 5. Chriſt himſelf was called *Beelzebub,* Matth. 10. 25. And when the wicked are afflicted and in diſtreſſe, then eſpecially doe the wicked uſe to what their

tongues

Jo 24

ARM. 6. tongues against them; and to shew forth their arrowes at them. Thus dealt *Shimei* with *David*, when he saw him flee for fear of *Abshai*, then he reviled him most bitterly, saying; *Come out, come out thou bloody man, and thou man of Belial: The Lord hath returned upon thee all the blood of thy house of Saul, &c.* 2 Sam. 16. 7, 8. Thus also was our Saviour dealt with by his adversaries, when he was crucified, they powred forth their venome upon him, reviling him all they could. See *Mat.* 27. 39, &c., *Luk.* 23. 39. But let all such liars as these, all railing and reviling liars, know, that railers and revilers (that are and continue such) shall not inherit the kingdom of God, 1 Cor. 6. 10.

4. The tale-bearing, whispering and backbiting liar. This is also a pernicious liar: but the sin of backbiting is to be spoken of *ex professo*, when I come to the beginning of the next verse.

5. The fawning and flattering, the perfidious and treacherous liar. Of all pernicious liars, this is the most pernicious; whose words are the words of *Jacob*, but his hands are the hands of *Esau*, his words are faire and plausible, but his deeds are foule and deadly: He will with his mouth professe all love and kindness, but in his heart intend all evill and mischief. *Both these kings hearts shall be to doe mischief, and they shall speake lye at one table, even when they are feasting together, and pretending all friendship that may be one towards the other, then will they lie, and plot how to destroy the other, Dan. 1. 27. Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walke with slanders, Jer. 4. 9. The words of his mouth were smoother then butter, but warre was in his heart; his words were softer then oil, yet were they drawne swords, Psal. 55. 21. A notable example of treacherous lying we have *Luk.* 20. 20, &c. Some came unto Christ, saying, Master, we know that thou savest and teachest, rightly, neither acceptest thou the person of any, but teachest the way of God truly: Is it lawfull for us to give tribute unto Caesar, or not? Thus they seemed to have a very honourable estimation of Christ,*

Christ, and a great desire to be received by them, whom he indeed they were spied, and sought to kill. *Heid on his words, that they might deliver him to the judge and authority of the governor.* Christ knew the treachery and half-heartedness of men; for he knew what was in man, John 2.25. And therefore when he sent his Apostles abroad to preach, he said unto them, *Behold, I send you forth as sheep among wolves: be ye therefore wise as serpents, and harmless as doves.* But beware of men, &c. Mar. 10. 16, 17. A Jewish Rabbie commenting upon that place of Scripture, where it is said of Josephs brethren, that they hated him, and could not speak peaceably unto him, saith that this is recorded to their praise, that when they hated Joseph, they did not flatter and dissemble, making a shew of love with their mouths, when hatred was in their hearts. The glosse is more acute then solid: but yet this is true, it is not so bad to profess hatred where it is, as to profess love where it is not. A man may much more easily beware of a professed enemy, then he can of a false friend: even as if a dog bark and look grimme before he bite, one hath faire warning to look to himselfe: but if he creepe, and faile upon you, and then flie in your face, you cannot so well avoid the danger. *It was not an enemy that reproached me, then I could have borne it; neither was it he that (openly) hated me, that did magnifie himselfe against me.* But it was thou, a man, mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked into the house of God in company, Psal. 55. 12, 13, 14. This perfidiousness of men David also complained of Psal. 59. *There is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre: they flatter with their tongue.* And upon this occasion he cries out, *Help Lord, for the godly man is calld; for the faithfull faile from among the children of men. They speak vanity every one with his neighbour; with flattering lips, and with a double heart doe they speak,* Psal. 12. 1, 2. But as he adds v. 3. *The Lord shall cut off all flattering lips, and the tongue, &c.* And Psal. 120, having said, verf. 2. *Deliver my soule, O Lord; from lying lips, and from a deceitful tongue,* he adds,

R. Sal. in
Gen. 37. 4.

verf.

SERM. 6. verſ. 3. 4. *What ſhall be given unto thee, and what ſhall be done unto thee, thou falſe tongue? Sharp arrows of the mighty, with coales of juniper: that is, piercing plagues here, and hell-fire hereafter, as the Chaldee Paraphraſt and R. Salomon expound it. Burning lips (ſaith Salomon) that is, lips that ſeeme to be inflamed with love and good affection towards one; and a wicked heart, are like a gilded ſheath covered with ſilver drolle. He that hateth, diſſembleth with his lips, and layeth up deceit within him. When he ſpeaketh faire, beleeve him not; for there are ſeven abominations in his heart. And having thus ſhewed the vileness of the ſin, he goes on to ſhew the greatneſs of the puniſhment, ſaying, Whoſe heart is covered by deceit, his wickedneſs ſhall be ſhewed before the whole congregation. Whoſe diggeſh a pit, ſhall fall therein; and he that rolleth a ſtone, it will re- turne upon him, Prov. 26. 23. - 27. But as of all lyars, pernicious liars are the worſt, and of all pernicious liars, ſawing and flattering liars are the moſt pernicious, ſo of all ſawing and flattering liars, falſe and lying prophets are the moſt dangerous; Such prophets as cry peace, and there is no peace, Ezek. 13. 10. Such as lull people aſleepe in their finnes, and ſow pillows to their armes, Ezek. 13. 23. People love to have it ſo, but what will they doe in the end thereof? Jer. 5. 31. When God ſhall bring his judgments upon them for their finnes, then they will ſee how pernicious and deſtructive ſuch prophets have been unto them. Jeremie notes this as the grand cauſe of all the miſerie that came upon the Jewiſh people; Thy prophets (ſaith he) have ſeen vaines and fooliſh things for thee, and have not diſcovered thine iniquity, to turne away thy captivity; but have ſeen for thee falſe burthens, and cauſes of baniſhment; Lam. 2. 14. See Zach. 13. 3.*

SERM. VII.

Psalm. 15. 2.

That speaketh the truth in his heart.

I Have spoken of one kinde of lying, *pernitious lying*, and of many kindes of that lying.

2. The next kinde of lying is *sportful lying*, when a man by lying intends no mischief or hurt to any body, only seeks to make himself and others merry. Some referre to his head *Joseph* dealing with *Benjamin*, when he caused the cup to be put into his sack, pretending as if *Benjamin* had stolne it. But *Joseph* did not this for sport, but with a serious intent, to try his brethren how they stood affected towards *Benjamin*, and what care they had of their father, who (he knew) loved *Benjamin* most dearly, to see if they did not therefore envy and hate *Benjamin*, as for the same cause they had envied and hated *Joseph* himselfe. So that if that carriage of *Joseph* towards *Benjamin* were lying, (which I see no necessity to thinke) it was rather officious then sportful lying. How terrible kinde of lying in sport is such as cannot be defended. For, if for every idle word that men shall speake, they must give an account in the day of judgement, *Mat. 18. 36.* then surely much more for every false and lying word. And if foolish talking and jesting be condemned, *Ephes. 5. 4.* then surely much more lying talking, and such jesting as hath lying mixed with it.

Now of such liars there are especially two sort.

1. The storie-telling liar, one that for sport will doth tell false and fabulous stories. Who are most commonly faulty in this kinde, the very terme doth shew, which

Gen. 42.

is

SUM. 7. is usually given to such stories; for they are called *old wives tales*, or *old wives fables*, 1 Tim. 4. 7. Travellers also are commonly noted for this kinde of lying; they having been in remote countries, will tell strange stories, mixing truth and falsehood together.

2. The news-telling liar, one that is of the *Athenian* humour delighting to tell, or heare some new thing, A.C. 17. 21. Such will usually coyne news, if they have none that is true, and, or if they have, yet they will adde unto it, and make it more then it is. Fame (as the Poet saith) *crescit eundo* growes as it goes: it is like a snow-ball, the further it goes, the bigger it growes.

3. The last kinde of lying is officious lying, when a man tells a lye for some good end, as to helpe himselfe or others in a time of need, or to prevent some danger that is likely to ensue. This kinde of lying hath a faire pretence, yet is it not therefore lawful. For though it be for never so good an end, yet it is not lawful to lie. *will ye speake wickedly for God, and talke deceitfully for him?* said *Iob* to his friends, *Iob* 13. 7. We must not doe evil that good may come, *Rom.* 3. 8. Good ends must be attained unto by good means, and good causes must be handled in a good manner. If the end be evil, it is enough to make the action, though otherwise good, to be evil: but if the end be good, it is not enough to make the action good, if otherwise it be evil.

Bonum ori-
tur ex integra
causa, malum
ex quolibet de-
fectu.

Object. Some may object, that *David* for his own safety told a lie to *Abimelech*, when being fled for fear of *Saul*, and *Abimelech* murthering to see him come in that manner without attendants, he told him, that *Saul* had sent about some urgent occasion in such hast, that he had not time to accommodate himselfe as otherwise he should have done, 1 Sam. 21. And that the Midwives lied unto *Pharaoh*, when he being wroth with them for saving the children of the Hebrewes, whom he commanded them to destroy, they said that the Hebrew woman were not like those of Egypt, but were more lively, and were delivered before that

that the midwives came unto them. So likewise that *Rahab* lied, when the king of Jericho, sending unto her about the spies, which she had entertained, and hid, she said that such men indeed came to her, but were departed and gone she knew not whither, *Ios. 2.* SERM. 7.

I answer. Suppose that all these did lie, as it is certain *David* did, and so most probable that the midwives and *Rahab* did also, though some endeavour to excuse them; yet it doth not follow that lying in such cases is lawful. We must walke by precepts and not by examples; we must not so follow examples, as to swerve from precepts. Good men, and good women, are but imperfectly good, and therefore they are not simply and absolutely to be followed, but only so farre forth as they are good, and that is so farre forth as they walke according to the rule, which God hath prescribed to walke by. *Be ye followers of me*, saith the Apostle, not absolutely without exception; but *as I am of Christ*, 1 Cor. 11. 1. Only Christ is to be propounded as exemplary in all things, (I meane things that concerne us to practise) because *he did no sin*, 1 Pet. 2. 22. As for others, though otherwise never so good, they are not to be set before us as absolute patternes for our imitation; because the best have had, and will have their failings: *in many things* (saith *S. Iames*) *we offend all*, Jam. 3. 2. It is true, *Davids* eating of the shewbread, which *Abimelech* gave him,

Ans.

Hæc quando in Scripturis Sanctis legimus, non ideo quia facta credimus, etiam facienda credamus, ne violemus præcepta, dum passim sectamur exempla. *Aug. contra Mend. cap. 9.*

is excused and justified by our Saviour, because it was in a case of necessity, *Mat. 12. 3, 4.* But his lying, whereby he obtained that shewbread, is not justified. Neither can this be excused by reason of necessity; for this is a thing simply and absolutely evil, which to eat the shewbread was not; and therefore this might not be done in any case, as in some case the other might. So God blessed the midwives for that they feared him more then man, and would not obey the king in destroying the infants, *Exod. 1. 17, 20.* *Rahab* also is commended for her faith, in that she received the spies, and sent them

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away

SERMON. 7. away in peace, *Heb. 11. 31. Jam. 2. 25.* But neither is she commended, neither were the other blessed for lying. This was their weakness, which God was pleased to pardon, but we may not presume to imitate. We must follow, *not that which is evil, but that which is good,* 3 Joh. 11. If because of those, or other the like examples, we should make bold to lye, as they did, that which was but a sin of infirmity in them, would be a sin of presumption in us, and so we should not be so capable of mercy as they were whom we think to imitate. *Keep back thy servant from presumptuous sins, (saith David unto God) let them not have dominion over me; Then shall I be upright, and I shall be innocent from the great transgression,* Psal. 19. 13.

Thus then all lying, even the best kinde of lying, is evil and unlawful.

Object.

Some perhaps will be ready to say, This is a hard saying. Why? what would you have us to doe, when we are in distresse, or danger? Should we suffer our selves to be over whelmed with it? Should wee not free our selves from it, if we may?

Answ.

I answer: Yes, if it may be by such meanes as God approoveth; but it is a miserable shift, with the fish to leape out of the frying pan into the fire; so to escape a temporal danger of the body, as to incurre the eternal danger both of soule and body. *They that observe lying vanities, forsake their own mercy,* Jon. 2. 8.

Quest.

But (may some say) suppose we have to doe with such as are cunning and crafty merchants, egregious and notable deceivers; may we not use what cunning and craft we can to match them, and to make our part good with them?

Answ.

I answer: Those proverbs, *Cretizandum cum Cretensi,* we must play the Cretians with a Cretian, that is, lie with a liar; and *Fallere fallentem non est fraus,* To deceive a deceiver is no deceit; these proverbs, I say, are none of those, which the Spirit of God teacheth; but they

they have proceeded from that lying spirit, the divel. SERM. 7.
 Some may think it a high point of wisdom to circumvent
 those that would circumvent them, yet S. James bids,
Lie not against the truth. And immediately he adds; *This*
wisdom descendeth not from above, but is earthly, sensual
and devilish, Jam. 3. 14, 15. Our Saviour also bids, *Be*
wise as serpents, but so withal he adds, *and innocent as*
doves, Matth. 10. 16. So the Apostle, *I would have*
you wise (saith he) *unto that which is good, and simple con-*
cerning evil, R m 16. 19. And he bids, *Be not overcome*
of evil, but overcome evil with good, Rom. 12. 21.

But some there are, who are ashamed to plead for lying,
 under the name of lying; yet under some other name
 they will plead for it, as under the name of an excuse, for
 of equivocation and mental reservation. Some will say,
 They hope they may make an excuse for themselves or
 others, if need be. But if they know the excuse to be
 false, it is a lie, and they may not make it; if they do,
 neither they, nor their excuse can be excused. If thy
 cause be good, doe not make it bad by maintaining it
 ill: if it be bad, doe not make it worse by maintaining it
 at all, and especially by lying.

But the Jesuites are most grosse this way, who have
 set forth bookes in defence of that which is indeed lying,
 though they will not have it called or accounted so, but
 equivocation and mental reservation. Suppose a Romish
 Priest be examined by a Magistrate whether he be a Priest
 or no; they teach and maintaine that he may lawfully
 say, yea and sweare too that he is no Priest, meaning, of
Jupiter, or *Apollo*, or the like; or no such Priest as the
 Magistrate desires; or not so as to tell him, But by this
 device *Peter* might well and truly have denied *Christ*,
 saying and swearing that he knew him not, to wit, to
 be such an one as they tooke him to be, or to tell them,
 and the like. Neither is there any truth so plaine and
 manifest, but a man by this reason may denie it without
 lying. But such fig-leaves are not sufficient to cover the

SER. 7. Shame of such lying. The patrons and defenders of it, little heed that of the Apostle: *Wee have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God, 2 Cor. 4. 2.*

Use 2.

2. Therefore let us have a care when we doe speake, to speake the truth, and to eschew lying. To this end let us consider:

1. That our profession doth require this of us. For we professe that we beleeeve in God, and in Jesus Christ, and in the Holy Ghost, and that we embrace the Gospel. Now God is *the God of truth*, Isai. 65. 16. He is one that cannot lie, Tit. 1. 2. And Christ is *the truth*, John. 14. 6. He is *the Amen, the faithful and true witness*, Revel. 3. 14. *There was no guile in his mouth*, 1 Pet. 2. 22. The Holy Ghost also is *the spirit of truth*, John 15. 26. and 16. 13. And the Gospel is *the word of truth*, Jam. 1. 18. and *the way of truth*, 2 Pet. 2. 2.

2. Lying perverts and overthrowes the nature of speech. For speech is ordained for that end, that we may make known our mindes one to another: if therefore we use lying, if we speake one thing, and thinke another, we abuse that faculty of speech, which God hath given us, and make it serve to a quite contrary end then that for which God hath ordained it. Let not any say or thinke so proudly and presumptuously, as David shewes some do; saying, *With our tongues will we prevaile, our lips are our owne; who is Lord over us?* Psal. 12. 4. No, God is Lord over us, our lips are not our owne, he hath made them, and not we our selves; and therefore we must use them, not as we our selves thinke meet, but as he doth require of us.

3. Lying destroys all society among men. Man (as the Philosopher observeth) is ζῷον κοινωνικόν, a sociable creature, now speech is a means whereby men have society one with another. When the language of men

was

was confounded, ſo that one could not tell what another ſpoke, then preſently their combination was diſſolved, they were forced to deſiſt from their enterprize, and to give it over. When one asked bricke, (ſaith a Rabin) another brought clay, and then they fell together by the eares, and one daſhed out the others braines. This is more then the Scripture records; but ſo much it ſhewes, that their confederacie and aſpiration was ſoon broken; when once, by reaſon of the confuſion of tongues, they could not make known their mindes one to another.

Auguſtine ſaith truly, Diverſity of tongues doth alienate and eſtrange one man from another, ſo that a man had rather be with his dog then with one of a ſtrange and unknown language.

SERM. 7.

Gen. 11.

R. Sal.
on Gen. 11.

*Diverſitas lin-
guarum homi-
nem alienat ab
homine, adeo ut
libentius homo
ſit cum cane ſuo
quàm cum ho-
mine alieno.*
Aug. de Civit.
Dei, lib. 16.
cap. 7.

But ſurely a lying tongue is a far worſe enemy to ſociety then an unknown tongue; and much better it is for a man to have no ſociety at all, then with ſuch as he cannot beleve what they ſay; or if he doe, he ſhall be deceived by them. Concerning ſuch we may well take up the words of Jacob, O my ſoule, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united, Gen. 49. 6. I have not ſate with vaine perſons, (ſaith David) neither will I goe in with diſſemblers, Pſal. 26. 4. Deliver my ſoule, O Lord (ſaith he) from lying lips, and from a deceitful tongue, Pſal. 120. 2. And preſently after he cryes out, Woe is me that I ſojourne in Meſbec, that I dwell in the tents of Kedar, verſ. 5. O that I had in the wilderneſſe (ſaith Jeremie) a lodging place of wayſaring men, that I might leave my people, and go from them: (why ſo?) for they be all adulterers, an aſſembly of treacherous men. And they bend their tongues like their bowe for lies, &c. Take ye heed every one of his neighbour, and truſt ye not in any brother: for every brother will utterly ſupplant, and every neighbour will walk with ſlander. And they will deceive every one his neighbour, and will not ſpeake the truth; they have taught their tongues to ſpeake lies, and weary themſelves to commit iniquity, Jer. 9. 2, -- 5. Better it were

SERM. 8. to live in the wilderness then with such as these; better to be alone, then to have such society.

4. The fruit of truth is permanent and lasting, but the fruit of lying is transient and fading. *The lip of truth shall be established for ever, but a lying tongue is but for a moment*, Prov. 12. 19. Though a man may gain by lying for a while, yet usually it comes to passe that ere long a liar is discovered, his dissembling and false dealing is made manifest, and then he is hissed and hated, exploded and abhorred of all, none will have any thing to doe with him more then needes must; every one will be ready to say, I know him too well to trust him. Indeed this is the benefit that liars get, when they are once known to be liars, none will believe them though they speake the truth. Let us not therefore give heed to those profane proverbs, *He knowes not how to live, that knowes not how to dissemble.* And, *Plain dealing is a Jewell, but he may die a beggar that doth use it.* Let us heare and minde what the Spirit of God doth say: *What man is he that desireth life, and loveth many days, that he may see good? Keepe thy tongue from evil, and thy lips from speaking guile*, Psal. 34. 12, 13-

*Decipias alios
verbis vultuque
benigno.*

*Nam mihi jam
notus dissimu-
lator eris. Mart.*

*Quinescit dis-
simulare, nescit
vivere.*

SERM. VIII.

Psal. 15. 3.

He that backbiteth not with his tongue.

THis is the second particular note, whereby he is described who shall abide in Gods tabernacle, and dwell in his holy hill. *He that backbiteth not, &c.* To backbite (as the word it self doth shew) is to speake evil of one behinde his backe, to wit, when there is
no

no just occasion for it. As, 1. To denie that good to be in one, which is in him. 2. To extenuate the good which is in one, to make it lesse then it is. 3. To deprave that good which is in one, as to say that he doth good with an evil intent, for an evil end. 4. To charge one with that evil, which he is not guiltie of. 5. To aggravate the evil which one is guiltie of, and to make it worse then it is. 6. To reveale ones secret faults, or to speake of them unseasonably, when no just occasion doth require it. For in some cases one may speake of anothers faults behinde his backe, and yet be free from the sin of backbiting. As, 1. If one be examined by lawful authority, whether he know this or that by another. That precept, *Thou shalt not beare false witness against thy neighbour*, as it expressely forbids to witness that which is false of another, whether present or absent; so it implicitly commands to witness what is true of another, whether present or absent, if one be lawfully called unto it.

2. One may speak of anothers faults behinde his back, and yet be noe backbiter, when he speakes to one that hath authority over him of whom he speakes, and therefore he speakes that he may reforme him. Thus *Joseph* told his father of the faults of his brethren behinde their backe, Gen. 37. 2. And they of the house of *Chloe* informed *Paul* of the fautes that were among the *Corinthians*, 1 Cor. 1. 11. They were not guiltie of backbiting, because they spake to such as might reforme those of whom they spake.

3. One may speake evil of another behinde his backe to that end, that he to whom he speakes, may beware of him of whom he speakes, that he may not be circumvented, or infected by him; and in this case he is free from backbiting. Thus *Paul* spake evil of *Alexander* the Coppersmith behinde his backe saying, *Alexander the Coppersmith hath done me much evil*: but it was that *Timothy* might beware of him; *Of whom be thou ware also; for he greatly withstood our words*, 2 Tim. 4. 14, 15. So *John* spake

SERM. 8. spake evill of *Diotrephes* behinde his backe; *I wrote unto the Church* (saith he) *but Diotrephes, who loveth to have the preheminence among them, receiveth us not, wherefore if I come, I will remember his deeds, which he doth, prating against us with malicious words: and not consent therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church.* Why did *Iohn* speake thus of *Diotrephes* behinde his backe? It was that *Gaius*, to whom he wrote, might take heed of following such an evil example. *Beloved, follow not that which is evil, but that which is good, 3 John 9. 10, 11.* But if there be no such ju^t occasion to speake, he that speakes evil of another behinde his backe, is guilty of the sin of backbiting. Now one kinde of backbiting there is, which is called whispering, and tale-bearing, to wit, when one speakes evil of another behinde his backe in a close and secret manner, to that end that he may make variance betwixt him of whom, and him to whom, he speaketh. *A whisperer separateth chiefe friends, Prov. 16. 28. Where no wood is, there the fire ceaseth out: so where there is no tale-bearer, the strife ceaseth, Prov. 26,*

Aquin. 2. 2. 20. Aquinas makes whispering (or tale-bearing) another kinde of sin distinct from backbiting; but so far as I see, they differ only as genus and species, backbiting being more general then whispering or tale-bearing; for every whisperer or tale-bearer is a backbiter, but every backbiter is not a whisperer or tale-bearer. Aquinas grants that a whisperer is both in respect of matter, to wit, the thing spoken, which is some evil of another, and also in respect of forme, to wit, the manner of speaking, which is behinde ones backe, the same with a backbiter; only they differ (he saith) in the end, in that a backbiter speakes evil of one behinde his backe to defame him; and a whisperer doth it to set him and some other at variance. But this (I thinke) sufficeth not to make them divers kindes of vices, but that still the one is comprehended in the other. For as a backbiter doth speake

Speak evil of a man behinde his backe to defame him, so also doth a whisperer; though he doe it secretly, yet he doth it to defame a man, to blemish his reputation; and to make him ill thought of by him to whom he speaketh, and so by that means to sow discord betwixt them. So that whispering (as to me it seemeth) is backbiting, though a special kinde of backbiting, and of the worst sort.

From the words observe, That whose would obtaine salvation, must refraine from backbiting.

Doct.

1. All evil speaking of others is forbidden and condemned, and therefore backbiting, which is a speaking evil of others. *Thou fittest and speakest against thy brother*, saith God to the wicked, taxing him for this as one part of his wickedness, *Psal. 50. 20.* *Paul bids put Christians in minde to speake evil of no man*, *Tir. 3. 1, 2.* *Speake not evil one of another, brethren*, saith James, *Jam. 4. 11.*

2. More especially, the Scripture forbids and condemns speaking evil of others behinde their backs, which properly is backbiting. *Thou shalt not goe up and down as a tale-bearer among the people*, *Levit. 19 16.* *Cursed be he that smiteth his neighbour secretly*, *Deut. 27. 24.* This is spoken of an evil tongue, saith R Salomon upon the place; the smiting there mentioned is that which they speake of, who conspiring together against Jeremie said, *Let us smite him with the tongue*, *Jer. 18 18.* David speaking of the wicked, and of the workers of iniquity, *Who (saith he) whet their tongue like a sword, and bend their bowes to shoot their arrowes, even bitter words: That they may shoot in secret at the perfect, suddenly do they shoot at him, and feare not*, *Psal. 64. 3, 4.* So Jeremie complaining of the people in his time, and shewing how evill they were, among other things that he taxeth them for, saith. *Every neighbour will walke with standers*, *Jer. 9. 4.* And the Prophet Ezekiel shewing Jerusalem her abominations, *Ezek. 22. 2.* saith thus unto her, *In thee are men*

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that

SERM. 8. *that carry sales to shed blood*, vers. 9. The Apostle speaking of the grosse sinners of the Gentiles, saith that they were *whisperers* and *backbiters*, Rom. 1. 29, 30. And he reckoneth *backbiting* and *whisperings* among other sins, which the Corinthians were guilty of, and for which (he said) God would humble him, when he comes among them, 2 Cor. 12. 20, 21.

3. He that is guilty of *backbiting*, that speakes evil of another behinde his backe, if that which he speakes be false, is guilty of lying, which (as we have seene before) is prejudicial to salvation. If that which he speakes be true, yet he is voide of charity, in seeking to defame another. For (as Salomon observes) *Love covereth all sins*, Prov. 10. 12. Where there is love and charity, there will be a covering and concealing of mens finnes as much as may be. Now where charity is wanting, there salvation is not to be expected, 1 Cor. 13. 1, &c. 1 John 3. 14, 15.

Use 1.

This then makes for the conviction and terrour of all such as make no conscience of this sin of backbiting. A common sin it is, even too common (God knowes) with the better sort of people. But with many it is so rife, that at their tables, by their fires, and in all their meetings scarce any thing is so usual with them as to talke of those that are absent, and to speake evil of them behinde their backs. They will not tell them of their faults to their faces, to reforme them; but they will tell others of them behinde their backs to defame them; whereas that which they omit is enjoyned; *Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him*, Lev. 19. 17. And that which they practise is forbidden there in the very next verse before, as was also before cited, *Thou shalt not goe up and downe as a tale-bearer among thy people.* Both wayes they shew themselves voide of that love, which they ought to beare towards their neighbour.

Some think so much the better of themselves, by how much

much they speake the worse of others; they thinke that as the deprelling of one scale is the lifting up of the other, so what they detract from others, they adde unto themselves. But this is a great vanity and folly. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man proove his owne work, and so shall he have rejoycing in himself alone, and not in another. For every man shall beare his owne burthen, Gal. 6. 3, 4, 5.

Some have an artificial kinde of backbiting; they will fetch deepe sighs, as if it did much grieve them, that it should be so as they speake: they will say, that they are exceeding sorry for him, whom they speake evil of. It is great pitié (will they say) for him, and the like. *Videas prae-mitti alia suspiria. Doleo vehementer pro eo. Grande damnum &c. Bern.*

Thus some understand that of Salomon, *The words of a tale bearer are as wounds, and they goe down into the inner-24.*

most parts of the belly, Prov. 18. 8. and 26. 22. As if the meaning were, The words of a tale-bearer are like the words of men that are wounded, they are uttered in a lamentable and doleful manner, they pretend much love towards him, of whom they speake, that so they may make the infamy sticke more close unto him. And to such backbiters as these agree the words of the Text directly, as they are rendred by the Greeke interpreters, whom the vulgar Latine translatour doth follow; *Lxx. ἐν τῇ καρδίᾳ ἐν γλώσσῃ αὐτοῦ. Vulg. qui non egit dolum in lingua sua.* for thus they reade the words, *Who hath not used deceit with his tongue.*

Some will thinke to excuse themselves, saying, that they speak no more then is true. But 1. Though the words of a backbiter simply considered be true, yet usually they are false in respect of that intent, which he hath in speaking them, to wit, that a man may seem worse then indeed he is. *Doeg* said but what was true concerning *David* and *Abimelech*, 1 Sam. 22. compared with 21. Yet because his intent was to make *Saul* beleieve that they did conspire against him, therefore *David* saith that he had a deceitful tongue, *Psal* 52. 4. compa-

SERM. 8. red with the title. 2. All that is true, is not to be spoken at all times. Charity is requisite, as well as verity; wee must *speake the truth in love*, Ephes. 4. 15. Now it is certain, that though the thing be true that is spoken, yet it is not spoken in love, if we speake evil of a man behinde his backe; when there is no just occasion for it, when it tends to no other end but to defame him, and to make others think ill of him, and it may be deale ill with him.

Some will say, that they speake only to such as will conceale that which is spoken unto them, and so it shall spread no further. But how know they this? what reason have they to thinke, that he to whom they speake evil of another, will conceale it, when as they themselves cannot conceale it? As they tell it to one, hoping that he will conceale it, so may that one tell it to another with the like perswasion, and he again to another; and so the matter may passe from one to another without end.

Use 2. 2. Let all be perswaded to eschew this sin of backbiting. An evil and odious thing it is, and so it will appear;

1. If we consider it absolutely. It wounds and kills three at once, namely, the backbiter himself, the person spoken of, and the person or *persons spoken unto. Hence some suppose that a false witnes (of which kinde one of the worst is a backbiter) is compared to three destroying instruments, *a maul, and a sword, and a sharpe arrow*, Prov. 25. 18. And for this reason also some suppose that the tongue of a backbiter is called in the Chaldee *a third tongue*, because it hurts three.

Drus. Eb.
Quest. è libro at once.
Masar.

Again, this sin of backbiting makes a man especially to resemble the divel, whose special property it is to backbite and slander, whence he hath his name both in Greeke and Syriake. He is called *the accuser of the brethren*, that *accuseth them before God day and night*, Revel.

Drusar.
מאן כל

12. 10. As, blessed are the peacemakers, for they shall be called the children of God, Matth. 5. 9. SERM. 8.

So cursed are the strife-makers (and such some backbiters are) for they shall be called the children of the devil.

2. Consider it comparatively. A backbiter is worse then an open railer. For,

1. A railer speaks to a mans face, so that a man may heare what is said against him, and may answer for himself as occasion doth require: but a backbiter speaking of a man behinde his backe, a man cannot so easily wipe off the aspersion that is cast upon him.

2. A railer plainly professeth his hatred against him on whom he raileth, and so they that heare him will the lesse regard what he speaketh: but a backbiter (as I have noted before) will dissemble his hatred, and pretend love towards him of whom he speaketh, so that his words are the more apt to be beleaved; *they goe down into the innermost parts of the belly*, Proverb. 18. 8. and 26. 22.

Againe 2. a backbiter is worse then a thiefe. For,

1. A thiefe only takes away a mans goods; but a backbiter takes away a mans good name, which is of more value. *A good name is rather to be chosen then great riches*, Prov. 22. 1. *A good name is better then pretious ointment*, Eccles. 7. 1. A backbiter also takes away a mans friend, the losse of whom may be worse unto him then the losse of goods. For (as the saying is) *A friend in the court, is better then a penny in the purse*.

Sometimes a backbiter deprives a man of his goods also; as *Ziba* by backbiting *Mephibosheth* caused *David* to alienate all his lands from him, 2 Sam. 16. Yea, a backbiter sometimes deprives a man of his life; so *Doeg* by his backbiting tongue made *Saul* put *Abimelech* to death, and not only him, but many others also, 1 Sam. 22.

2. A thiefe may restore what he hath taken: but a mans good name being once taken from him, cannot so easily

SERM. 9. be restored unto him. Though the backbiter should never so much acknowledge, the wrong that he hath done; yet all that have heard of his defamation, will not, perhaps, hear of his recantation; or if they doe, it it may be they will *not so easie believe this as the other.*

Calumniare fortiter, aliquid adhibere.

SERM. IX.

Psal. 15. 3.

He that backbiteth not with his tongue.

I HAVE sufficiently shewed the haynousness of the sin of backbiting, which should make us take heede, and keepe our selves free from the guilt of it. Now to this end that we may beware of backbiting, we must beware of those things, which are the causes and occasions of it.

As, 1. Malice. *Ill will* (we say) *never speaks well.* Because people hate one another, therefore they are so ready to backbite one another. The devil, being *Satan*, full of hatred and malice, is also therefore *διαβολος*, a slanderer, a backbiter and false accuser. So also it is with men; *prating against us with malicious words*, saith S. John of Diotrepbes, 3 John 10. his malice was the cause of his evil speaking. Therefore *as concerning maliciousness be ye children*, 1 Cor. 14. 20. Lay aside all malice, that so ye may lay aside all evill speakings, 1 Pet. 2. 1.

2. Envie. *Envy and evil speakings*, are joynd together, 1 Pet. 2. 1. the one followes upon the other. *Envie* usually is a cause of detraction and evill speaking. *Aaron and Miriam envied Moses*, and therefore they spake against him, Num. 12. 1, 2. Therefore put away envie, if ye would be free from backbiting. If another thrive and prosper, or excell in any gift, doe not envie him

him for it. Consider that in the parable, *Is it not lawful* SERN. 9.
for me to doe what I will with mine owne? Is thing ye will
because mine is good? *Matth. 20. 25.* Imitate *Moses*,
 who when some prophesied in the campe, and *Joshua* his
 servant thinking that it would obscure his glory, said,
My Lord Moses, forbid them; he answered, *Enviest*
thou for my sake? would God that all the Lords people were
Prophets, and that the Lord would put his Spirit upon them,
Num. 11. 28, 29.

3. *Pride and vaine gloriousness.* Because men thinke
 highly of themselves, and would be eminent above
 others, therefore they backbite others, detract from them,
 and speake evill of them. The proud vaine-glorious Pha-
 risee vaunting and boasting of himself, spake disdainfully
 of others, and namely of the Publican: *I am not* (said he)
as other men are, Extortioners, unjust, adulterers, or even
as this Publican. I fast twice in the week, I give tithes of
all that I possesse, *Luke 18. 11, 12.* So *Diotrephes*, be-
 cause he loved to have the preeminence, there ore with
 malicious words he would prate against others, though
 they were much better then himself, *3 John 9. 10.*

Let us not therefore be desirous of vaine glory, *Gal. 5. 26.*
 Let nothing be done through strife or vaine glory, but in low-
 lineess of minde let each one esteeme another better then himself.
 Looke not every man on his owne things, but every man also
 on the things of others, *Phil. 2. 3, 4.* Let us consider, that
 if we excel others one way, yet they may excel us ano-
 ther way. And if we be better then others, yet let us
 consider we have been as bad as they. In this respect,
 the Apostle bids, *speake evil of no man, be no brawlers,*
(to no backbiters) but gentle, shewing all meekness unto
all men. For we our selves were sometimes foolish, disobe-
dient, deceived, serving divers lusts and pleasures, *Tit. 3.*
2, 3. Whatsoever good we have in us, we have it not
 from our selves, but from God, and therefore we ought
 not to be proud of it, and to despise others. *For who*
maketh thee so differ? and what hast thou that thou hast not
received?

SERM. 9. *received? and if thou didst receive it, why boastest thou; as if thou hadst not received it? 1 Cor. 4. 7.*

4. Covetousness. This made *Ziba* backbite and slander his master *Mephibosheth*, accusing him to *David*, as if he had conspired against him, and sought to get the kingdom from him: he greedily gaped after *Mephibosheth's* lands and possessions, this was the cause of his backbiting. Behold (saith *David* unto him) *thine are all that pertained to Mephibosheth*, 2 Sam. 16. 4. This was it that *Ziba* looked for, and which made him play the backbiter so as he did. The Hebrew word for a tale-bearer, (רשיל *rashil*) comes of (רוכל *rochel*) a word that signifies a pedling merchant, one that goes about

הרוכל מעתיק יקנה
מוח וימכור לוח
והרכיל ינלח לנה מה
ששמע מזה.

Aben Ezra ad Levit. 19. 16.

with wares to sell, *He buyes of one, and sels to another*; (saith *Aben Ezra*) and so a tale bearer heares of one, and reveales to another. But this is to be added, that as the Pedler doth it for gaine, so usually doth the tale-bearer; he makes a gaine of going about with tales, even as the Pedler doth of going about with wares. The Chaldee phrase for to backbite, is word for word, *to eate accusations*, (אכל קוריצ) though, I know some give another reason of the phrase)

ברמה בעיני שחיה
משפט לאכול בבית
המקבל דבריה שו
לעשה.

R. Sal. ad Levit. 19. 16.

For (as *R. Salomon* conceives) they to whom tales were brought, used to feed those that brought them. So experience shewes, that this sets some on worke to carrie tales (they looke to have a Fee for their labour. But all such gain as is gotten

by this meanes, is dishonest gain; and therefore refrain from it, and have nothing to doe with it, *Take heed and beware of covetousness*, Luke 12. 15. Pray with *David*, *Incline mine heart (O Lord) unto thy testimonies, and not unto covetousness*, Psal. 119. 36.

5. Curiosity and busie meddling in other mens matters. The word, that is used in the text for to backbite, (רגל *ragal*) doth also signifie to goe about to play

play the spie: and the word for a tale-bearer (רַחֵיל *rachil*) is usually joyned with a word, which signifieth to walke, or goe about (חָלַח *halach*;) as Lev. 19. 16. Jer. 9. 5. Ezek. 22. 9. It is the propercie of tale-bearers and backbiters to be thus curious and busie, to goe about, and see what they can espie in others, that they may defame them, and speake evil of them. And *withal* (saith the Apostle of some) *they learne to be idle, wandring from house to house, and not only idle, but rattlers also, and busie bodies, speaking things they ought not*, 1 Tim. 5. 13. Such as are busie-bodies, will be rattlers also, and will speake things they ought not. *Plutarch* doth wel observe, that curiosity, or busie meddling in other mens matters, is necessarily attended with evil speaking. And that sycophants, or slanderers and busie-bodies are very neare allied, both of one tribe, and of one familie. Therefore be not curious nor busie to meddle in that which concernes you not. When *Peter* was too forward this way, saying, *Master, what shall this man doe?* Christ sharply reprovved him for it, saying, *If I will that he tarry till I come, what is that to thee? follow thou me*, John 21. 21, 22. As if he should say, *Minde what thou hast to doe, and doe not trouble thy self about that which concernes another, and not thee. Study to be quiet, (saith Paul) and to doe your own business*, 1 Thel. 4. 11. And *Peter* rankes busie-bodies in other mens matters, with murderers, theeves and evil-doers, 1 Pet 4. 15. It was a worthie answer which *Plato* is reported to have given to *Dionysius*, when *Dionysius* telling him he feared, that when he came into the Academy among his companions, he would speake evil of him, he answered, *God forbid that there should be such scarcity of matter to talke of in the Academy, that they should talke of thee*.

And excellent is that advice of *Plutarch*, *Turne thy eyes from the πολυπραγμοσύνη, &c. πολλὰ δὲ οἶναι ἐκείνους διατριβῶν*, Plut. de Curios.

M

riosity

Τὴ περιεργίαν τὴν κακολογίαν ἀνάγκη συνακολουθεῖν
Plut. de Curiosit.

Τὸ τῶν συκοφαντῶν γένος ἐν τῇ τῶν πολυπραγμόνων ορατρίᾳ καὶ ἐστὶς ἐστ. Ibid.

Plut. in Dion.

Μηδ' ὀφθαλμοῖς

SERM. 9. *curiosity and busie-mediting humours inward, &c. Thou hast matter enough at home to busie thy self about. Examine thy self (as the heathen man also could admonish) and say,*

Where have I been? what have I done? what have I omitted, that I ought to have done?

וְיִשְׁתַּחֲוֶה וְיִשְׁתַּחֲוֶה
וְיִשְׁתַּחֲוֶה וְיִשְׁתַּחֲוֶה

This was Davids course, I thought on my wayes, saith he, Psal. 119. 59. And this is the Apostles precept; Examine your selves, proove your own selves, 2 Cor. 13. 5.

6. *Idleness.* As curiosity doth occasion backbiting, so idleness doth occasion curiosity, and so consequently backbiting. The Apostle having said first, *They learne to be idle, wandring from house to house,* he adds, *and not only idle, but tattlers also, and busie-bodies, speaking things they ought not, 1 Tim. 5. 13. They that can finde nothing to doe of their own, will be busying themselves about other mens matters. We heare (saith the Apostle to the Thessalonians) that there are some which walke among you disorderly, not working at all, but are busie-bodies, 2 Thess. 3. 11. And who use more*

וְיִשְׁתַּחֲוֶה וְיִשְׁתַּחֲוֶה
וְיִשְׁתַּחֲוֶה וְיִשְׁתַּחֲוֶה

to goe about with tales, and to talke evil of others behinde their backs, then such as either have no calling, or neglect it? And for such as otherwise are laborious enough, when are they most apt to busie themselves in this kinde, and to backbite others but when they are vacant, and have no employment? Have a care therefore to be alwayes well exercised one way or other. Conferre together about things which concerne you, as the two disciples did, that were going to Emma, Luke 24. If thou hast a familie, spend such times, as thou canst spare from other employments, in catechising and instructing, admonishing and exhorting thy children and servants, as the Lord commands, saying, And these words, which I command thee, shall be in thine heart: And thou shalt teach them diligently unto thy children, (In the Original it is, as the Margent noteh, thou shalt whet, or sharpen them, often repeate and incul-

וְיִשְׁתַּחֲוֶה וְיִשְׁתַּחֲוֶה

ate

care, that they may pierce into them) and shalt talke of them, when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up, Dent. 6. 6, 7. SERM. 9.

Now as we must take heed of backbiting any, so, in respect of some, this ought more especially to be avoided. We must *speake evil of no man*, Tit. 3. 2. Especially not of such, as to whom we owe especial respect and reverence, as subjects to their rulers; people to their Ministers, servants to their masters, children to their parents, and wives to their husbands. Peter notes this as a grand sin in some, *they are not affraid to speake evil of dignities*, those that are in high place and authority, 2 Pet. 2. 10. So also *Jude* in his Epistle, vers. 8. This was the impiety of *Absalom*, when he aspired to the kingdom, he traduced the king, and spake evil of him behinde his backe, to draw away the people, and to steale their hearts and affections from him. *Thy matters* (said he) *are good and right; but there is no man deputed of the king to heare thee*: as if the king heeded not to governe the people, and to doe them justice, 2 Sam. 15. 3. So for people to backbite their Ministers, is worse then if they deale so with others. The Prophet *Jeremie* complains sore of the people in his time for dealing thus with him; *Come*, (said they) *and let us devise devices against Jeremie*. *Come*, and let us smite him with the tongue, and let us not give heed to any of his words, Jer. 18. 18. Because he smote them with his tongue by reproofing them for their sinnes, and denouncing the judgments of God against them for the same, therefore they would be even with him, they would smite him with their tongue by backbiting him, and reporting evil of him behinde his backe. *I heard* (saith he) *the defaming of many, feare on every side: report*; said they, *and we will report*, Jer. 20. 10. The Apostle bids, *Against an Elder* (that is, a Minister) *receiue not an accusation, but before two or three witnesses*, 1 Tim. 5. 19. - An accusation against a Mini-

SAR. 9.

Quum presbyter accusatur, peculiare quiddam vult Apost. observari, nempe ut ne ad accusandum quidem admittatur quisquam, nisi prius duobus aut tribus testibus fecerit suae accusationis fidem. Nempe quia nulli sunt eque omnibus calumniis obnoxii atq. pii doctores: deinde quia in presbyterum non potest privatum quodammodo iudicium constitui, quum non possit non esse cum publico totius Ecclesiae offiticulo conjunctum: adeo ut etiamsi absolvatur, tamen aliqua inde infamia in totam Ecclesiam redundet, sique non modo in judicando, sed etiam in admittendo accusatore magni cautione opus. Beza ad loc.

lier is not so much as to be received, none is to be permitted to accuse him, except he first bring two or three witnesses, that will be ready to make good the accusation. This the Apostle requires, both because none are usually so obnoxious to calumnie and backbiting as Ministers; and also it concernes not only Ministers themselves, but also others, that their credit be not impaired, that so their ministry may not be contemned. An odious thing also it is for servants to slander and backbite their Masters, as Zaba did *Mephibosheth*, 2 Sam. 16 3. *My servant* (said *Mephibosheth* to David) *deceived me. And he hath slandered thy servant unto my lord the king*, 2 Sam. 19. 26, 27. Servants ought to shew all good fidelity to their Masters, Tit. 2. 10. Therefore they ought not to traduce and slander them, to carry

tales abroad, and to backbite them. So for children to backbite their parents, is a thing most detestable. This was *Cham*s ungraciousness, that when he saw his father *Noah* drunken and naked, he went and told others of it; for this a curse came upon him and his posterity, Gen. 9. 21, 22, 23, 24, 25. Whereas *Shem* and *Japhet* were blessed, because they covered their fathers nakedness, Gen. 9. 23, 26, 27. Thus also most haynons it is, if wives slander and backbite their husbands. *Let the wife see that she reverence her husband*, Ephes. 5. 3. A Roman Matron is highly commended by *Historians* and others, for her care to conceal and cover her husbands infirmity; he having a stinking breath, she was so far from divulging it, that when some spake to her of it, she answered, that truly she thought that all other mens breath did smell in like manner as his did. It is true, *Abigail* did speake evil of her husband *Nabal* behinde his backe. *Let not my lord, I pray thee, (said she to David) regard this*

this man of Belial, even Nabal: for as his name is, so is he: *SEEM. 9.*
 † Nabal is his name, and follie is with him, 1 Sam. 25.25. † Nabal in
 But this was no backbiting, because it was done upon Hebrew signi-
 just and urgent occasion, it was for the preservation of fied a foole:
 Nabal, and all his familie, when as David was so incen- it is so used
 sed against him for his churlish and opprobrious dealing *Psal. 14.1.*
 with him, that he swore, he would destroy him, and all
 that did belong unto him: and so he had done indeed,
 if Abigail by her wise behaviour had not prevented it.
 Others therefore must not thinke to doe as she did, ex-
 cept they have the like occasion for it as she had.

Again, as all ought to eschew backbiting, so by how
 much any doe the more professe piety and religion, by
 so much they ought to have the more care to keep them-
 selves free from this sin. For,

1. If they be given to this vice, it will quite marre
 all their profession. *If any man among you (saith S. James)*
seeme to be religious, and bridleth not his tongue, but de-
ceiveth his own heart, this mans religion is vaine, Jam. 1.26.

2. And this is one thing, which especially doth open
 the mouthes of profane and irreligious people, to speake
 evil of professors and their profession, because some
 professors are so prone to censure others, and to speake
 evil of them behinde their backs. Therefore if we
 would adorne our profession, and stop the mouthes of
 such as are ill affected towards it, let us have care to
 eschew backbiting. *For so is the will of God (saith S. Pe-*
ter) that with well doing ye put to silence the ignorance of
foolish men, 1 Pet. 2.15.

S E R M

SERM. X.

Psal. 15. 3.

Nor doth evil to his neighbour.

THis is the third particular propertie of him that shall abide in Gods tabernacle, and dwell in his holy hill, he is one that *doth no evil to his neighbour.*

Nor doth evil in no kinde whatsoever, viz. injuriously and unjustly. *To his neighbour* to any whomsoever. For by a mans neighbour is meant any one whosoever he be besides himself; as our Saviour shewes by a parable *Luke 10. 29, &c.* And the Apostle instead of saying, *He that loveth his neighbour*, hath fulfilled the law, expresseth it thus, *He that loveth another, hath fulfilled the law*, Rom. 13. 8. By *another* he means the same with neighbour; for ver. 9. he saith that this, *Thou shalt not commit adultery, Thou shalt not kill, &c.* is briefly comprehended in this saying, *Thou shalt love thy neighbour as thy selfe.* So that by neighbour is meant another, any other whosoever. The Doctrine then arising from the words is this;

Doct.

He that would inherit heaven, and eternal happiness, must take heed of being injurious unto others, he must beware of doing evil unto any.

1. That this is the propertie of such as shall be sayed, we see by the Text, and so we may see also by other places of Scripture. The Prophet *Esay* speaking of the times of the Gospel, and of the kingdome of Christ, his kingdome of grace here, sheweth what disposition the true people of Christ shall be of; *The wolfe* (saith he) *shall dwell with the Lambe, and the leopard shall lie down with the*

the kid; and the calf, and the young lion, and the sucking SERM. 10.
 together; and a little child shall lead them. And the cow
 and the beare shall feed, their young ones shall lie down to-
 gether, and the lion shall eat straw like the ox. And the
 sucking child shall play on the hole of the aspe, and the weaned
 child shall put his hand on the cockatrice den. They shall not
 hurt, nor destroy in all mine holy mountaine: for the earth
 shall be full of the knowledge of the Lord, as the waters cover
 the sea, *Isai. 11. 6, 7, 8, 9.* Such as before had been
 like which leopards, lions, beares, aspes and cocka-
 trices, most cruel and devouring, most hurtful and de-
 structive, shall become most tame and mild, most gentle
 and peaceable; this is the disposition of those that be-
 long to Christ, that are partakers of his kingdome of
 grace here, and shall be partakers of his kingdome of
 glory hereafter. So also the same Prophet in another
 place, *The wolfe and the lambe shall feed together, and the
 lion shall eat straw like the bullocke; and dust shall be the ser-
 pents meat: they shall not hurt nor destroy in all mine holy
 mountaine, saith the Lord, Isai. 65. 25.* The elect, and
 such as shall be saved, are called sheepe, *John 10. 27.*
 and they are compared unto sheepe, *Matt. 25. 33.*
 which intimates that they are meeke and quiet, in-
 nocent and harmeles: such they are after that they are ef-
 fectually called. Paul before was a ravening wolfe, and
 a devouring lion, he made havocke of the Church, entering
 into every house, and haling men and women, committed them
 to prison, *Act. 8. 3.* He breathed out threatenings and
 slaughter against the disciples of the Lord, &c. *Act. 9. 1.*
 But after that he was called and converted unto Christ,
 he became a lambe, one that would not doe the least
 harme to any. Memorable to this purpose is that speech of
 his to king Agrippa, when Agrippa told him, that he
 did almost perswade him to be a Christian, *I would to
 God (said Paul unto him) that not only thou, but also all
 that heare me this day, were both almost, and altogether such
 as I am, except these bonds, Act. 26. 29.* As he was
 partaker

SARN. 10. partaker of the benefit of Christ, so he wished that all others were like unto him, but not as he was a prisoner, and in bonds; he wished all others the good which he enjoyed, but not the evil which he suffered: so far was he from doing evil to his neighbour.

2. This is a thing, which God expressly requireth of his people. *Oppresse not the widow, nor the fatherless, the stranger, nor the poore; and let none of you imagine evil against his brother in his heart*, Zach. 7. 10. *Be harmeles as doves*, Matth. 10. 16. That ye may be blameless and harmeles, Phil. 2. 15. The word used in the two last places, which is translated *harmeles*, imports as much as *without hornes*; it is a metaphor borrowed from horned beasts, which push and hurt with their hornes. To such are they compared, who are injurious and harmful unto others. *Many buls have compassed me, (saith David) strong buls of Bashan have beset me round*, Psal. 22. 12. *I lift up mine eyes (saith Zacharie) and saw, and behold foure hornes: And I said unto the Angel that talked with me, What be these? And he answered me, These be the hornes, which have scattered Judah, Israel, and Ierusalem*, Zach. 1. 18, 19. The people of God therefore must be without hornes, they must be harmless.

3. It is required of all, that they love their neighbour. *Owe nothing to any man, but to love one another*, Rom. 13. 8. Now they that indeed love their neighbour, will be careful to doe him no harme. *Love worketh no ill to his neighbour*, Rom. 13. 10.

4. All are enjoyed not only to love their neighbour, but to love him as themselves. *Thou shalt love thy neighbour as thy self*, Levit. 19. 18. Matth. 19. 19. That is, every one must doe to his neighbour, as he would that his neighbour should doe to him. *All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets*, Matth. 7. 12. Now no man would that another should doe him harme; and therefore neither should any doe harme to another.

5. Such

5. Such as desire salvation must imitate Christ, and **SERM. 10.**
not the devil. *My sheep (with Christ) follow me: And I give unto them eternal life, and they shall never perish,* John 10. 28, 29. Now Christ was harmlesse, Heb. 7. vers. 26. *He did no violence,* 1st. 53. 9. When some of his disciples were offended at the Samaritanes for refusing to entertaine them, and thereupon asked him if they should call for fire from heaven to consume them, alledging the example of *Elias* for it, he rebuked them, saying, *Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy mens lives, but to save them,* Luke 9. 54, 55. On the other side, the devil was a murderer from the beginning, John 8. 44. *Like a roaring lion he goes about seeking whom he may devour,* 1 Pet. 5. 8. He is called *Abaddon*, that is, destruction, as being the author and worker of it; and *Apollyon*, that is, a destroyer, Rev. 9. 11.

Now, if this be so, then it speaks terror unto many, who doe what evill they can to their neighbour: they verifie the proverbe, *Homo homini lupus*, *One man is a wolf to another*; men tearing and devouring one another. But to speak more distinctly,

Use 1.

1. Some doe evil to others in respect of their name, credit and reputation, slanderling and defaming them; of which I have partly spoken before upon the former part of the verse, and also shall (God willing) speake more hereafter upon the last part of it.

2. Some do evil to others in respect of their goods and estate, and that many wayes.

1. By stealing; I take the word now in the more strict sense as it is commonly used, for otherwise it comprehends all unjust getting that which is anothers. But for stealing in the stricter sense, as denoting either open robbery, or secret fitching, what evil many do in this kind, the prisons every where doe shew; and much more would be dope, if the feare of humane laws did not prevent it. Besides, many are guilty in this kinde, who

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yet

SERN. 10. yet do little think, nor perhaps will easily be perswaded that they are so, yea it may be will take it ill that any should so judge of them. Such as put their cattel to feed in other mens grounds, or wittingly trespass upon them any such way: such as break their neighbours fences, carry away their hedges, and the like. What is all this else, but plain stealing? But whosoever doe evil to their neighbour this way, viz. by stealing, let them consider what the Prophet *Zacharias* denounceth, namely this, *Every one that stealeth shall be cut off*, Zach. 5. 3. And again, *I will bring it (viz. the curse) forth*, saith the Lord of hosts, and it shall enter into the house of the thief, vers. 4.

2. By oppression. Thus do they evil to others, who unjustly and without cause, or rigorously and without mercy cast them out of their houses and possessions; who racke their tenants, and make them pay excessively for what they hold of them: who impose upon others heavy burthens, which they are not able to beare. This sin of oppression great ones are most guilty of, who *grinde the faces of the poore*, Isai. 3. 15. But the poore also may be guilty of oppression; one poore man may oppress another, and that useth to be the sorest oppression. *A poore man (saith Salomon) that oppresseth the poore, is like a sweeping rain that leaveth no food*, Prov. 28. 3. But whosoever they be, whether rich or poor, that are guilty in this kinde, let them know and consider, that oppression is a sin, whereby God is especially provoked. This is mentioned as one of those great abominations, for which the wrath of God came upon Jerusalem; *The people of the land have used oppression, and exercised robbery, and have vexed the poore and needy: yea they have oppressed the stranger wrongfully*, Ezek. 22. 29. *Woe to them (saith Micah) that devise iniquity, and work evil upon their beds: when the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away*.

away; so they oppress a man and his house even a man and his heritage. Therefore thus saith the Lord, Behold, against this familie do I devise an evil, from which you shall not remove your necks, neither shall ye go haughtily: for this time is evil, Mic. 2. 1, 2, 3. So the Prophet Zephaniah, Wo to her that is filthy and polluted, to the oppressing city, Zeph. 3. 1. The Prophet Esay also shewes this to be the great provoking sin, for which God would lay his vineyard wast; He looked. (saith he)

for judgment, but behold oppression; for righteousness but behold a cry, Isai. 5. 7. The Prophet Habakkuk, first inveigheth against Nebucadnezzar for his oppression, and then foretelleth his doome, shewing what wrath and vengeance should come upon him for it, Who enlargeth (saith he) his desire as hell, and is as death, and cannot be satisfied, but gathered unto him all nations, and heapeth unto him all people.

Shall not all these take up a parable against him, and a taunting proverbe against him, and say, Wo to him that increaseth that which is not his; how long! and to him that ladeth himself with thicke clay. Shall they not rise up suddenly that shall bite thee? and awake that shall vex thee! and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoile thee, because of mans blood; and for the violence of the land, of the city, and of all that dwell therein. Wo to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil. Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soule. For the stone shall cry out of the wall, and the beame out of the timber shall answer it, Hab. 2. 5, -- 11.

3. By usury; but this (if God permit) is to be handled hereafter in the following part of the Psalm.

4. By fraud and deceit in buying, selling and bargaining.

In the Hebrew there is unexpressible elegancie by a double paranomasia,

חַקַּר לְמִשְׁפַּחַת וְחֹנֶה
מִשְׁפַּחַת לְצֹדֶקָה וְחֹנֶה

Instead of mispach, judgement, there was mispach, oppression; and instead of tsedakah, righteousness, there was tsedakah, a cry.

SERM. 10. gaining. When Abraham was to buy a place to burie in, how careful was he to give the full worth of it? *If it be your minde* (said he to the Hittites) *that I shall bury my dead out of my sight, bear me, and intreat for me to Ephron the son of Zohar: That he may give me the cave of Machpelah, which he hath, which is in the end of his field, for as much money as it is worth, &c.* Gen. 23. 8, 9. And when Ephron told him that the land was worth 400. shekels of silver, but yet he would freely bestow it upon him, Abraham presently weighed (as the manner then was) to Ephron the money, which he had named, even 400. shekels of silver, currant money with the merchant, *vers.* 15, 16. Few such buyers, or purchasers in these times; but rather they will use all the craft and cunning they can to get the purchase, or commodity as cheap as may be. *It is naught, it is naught, saith the buyer: but when he is gone, he boasteth,* Prov. 20. 14. Whiles he is about a thing, bargaining for it, he will vilifie it as if it were little worth; but when he hath gotten it, then he will boast of the good bargaine that he hath made. And usually there is more deceit in the seller then in the buyer. It is ordinary with him to over-praise his commodities, that so he may the better over-prize them, and get more for them then they are worth. Some also tell that for sound and good, which is corrupt and naught; *They sell the refuse of the wheat,* Amos 8. 6. And some falsifie weights and measures, *making the Ephah* (the measure they sell with) *small, and the shekel* (the weight whereby they receive their money) *great, and falsifying the balances by deceit,* Amos 8. 5. But (as Solomon tels us) *divers weights, and divers measures, both of them are alike abomination to the Lord,* Prov. 20. 10. And so also are all they, who go beyond, and defraud their brother in any matter, 1 Thess. 4. 6.

Laudat vena-
les, qui vult
extrudere
merces.

5. By borrowing and not paying again. The Apostle bids; *Render to all their due,* Rom. 13. 7. And *vers.* 8, *Owe nothing to any man, but to love one another; that*

that is, such a debt as can never be so paid; but it will still be due. But all the thought that some take, is how to get into debt; they take no thought at all how to pay it; as if all were their own, which they have once borrowed. The words of the son of Sirach are found but over-true; *Many when a thing is lent them, reckon it to be found, and put them to trouble that helped them. Till he hath received, he will kisse a mans hand; and for his neighbours mouthe he will speake submissely: but when he should repay, he will prolong the time, and returne words of grief, and complaine of the time. If he prevails, he shall receive the half, and he will count as if he had found it; if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: he payeth him with cur-sings and railings, and for honour he will pay him disgrace,* Eccles. 29. 4, 5, 6.

Ita nunc sunt
mores, cum
quis quid red-
dit, magna ha-
benda est gra-
tia. Terent.

But David tels us who they be that are of this disposition, and deale thus with their neighbour. *The wicked (saith he) borroweth, and payeth not again,* Psal. 37. 21. that is, hath no care to doe it. For otherwise the godly may be in such an exigent as not to be able to repay what they borrowed; but yet when they borrow, they really intend to repay, and afterwards carefully indeavour to doe it; and it is their grief, if they be disabled that they cannot doe it. When one of the young Prophets had borrowed an axe, wherewith to cut down wood, and as he was felling a beame, the axe-head fell into the water, he cryed to *Elisha*, saying, *Alas Master, for it was borrowed,* 2 King. 6. 5. So much was he troubled lest he should not restore that which he had borrowed; and rather then that should happen, the Prophet *Elisha* miraculously made the iron to swim above the water, *vers. 6.* So the same Prophet having in a miraculous manner multiplied the poore widowes oil, bade her first goe and pay her debt, and then maintayn herself and her children with the rest, 1 Kin. 4. 7. Such as have no care to repay what they borrowed, are
in.

SERM. 10. injurious not only to those, of whom they did borrow, but also to others who have need to borrow. For (as the son of Sirach also well observes) many therefore have refused to lend, for other mens ill dealing, fearing to be defrauded, Eccles. 29. 7.

6. By begging, when there is no just cause for it. As when they pretend want that have none. *There is that maketh himself poor, yet hath great riches*, Pro. 13. 7. So when they live by begging, who are able to take pains, and work for their living. *When we were with you, (saith Paul to the Thessalonians) this we commanded you, that if any would not work, neither should he eat. For we hear that there are some among you that walk disorderly, not working at all, but are busy-bodies. Now them that are such, we command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread*, 2 Thessl. 3. 10, 11, 12. They that doe not work, when they are able to maintayn themselves, but live on the labour of others, as many young lusty beggars doe, they do not eat their own bread, they get that which they eat unjustly, they have no true right to it. Such wrong not only those of whom they receive relief, but also those that are poore indeed, and either are not able to work, or have so great a charge that they are not able to maintayn it by their work: that which is due unto such as these, the other intercept. *Honour widows, that are widows indeed*, saith the Apostle, 1 Tim. 5. 3. So, relieve the poore, that are poor indeed. *If any man or woman (saith he) that beleevesth, have widows, let them relieve them, and let not the Church be charged, that it may relieve them that are widows indeed*, vers. 16. Such as are either able to maintayn themselves, or have friepds able to maintayn them, ought not to be chargeable unto others.

7. By gaming, as carding, dicing, and the like. Though I doe not hold all gaming (not such as wherein a lot is used) simply unlawful; yet it is not lawful for
any

any to venture more that way then they may lose without prejudice to themselves, and those that are to be maintained by them. *For if any provide not for his own, and especially for those of his own family, he hath denied the faith, and is worse then an infidel,* 1 Tim. 5. 8. Consequently therefore it must needs be unlawful for any to get mens goods from them by such meanes.

8. By causing any to spend and waste their estate by drinking, rioting, &c. As they who draw others to tavernes and alehouses: and they who keepe tavernes and alehouses, and allure their guests to exceed the bounds of temperance and sobriety, or any way inveigle them, to make them spend more then is meet. Such gain is *dishonest gain*, at which God will smite his hand; he will shew his displeasure and indignation against it, Ezek. 22. 13.

SERM. XI.

Pfal. 15. 3.

Nor doth evil to his neighbour.

I Have shewed how some are guilty of doing evil to others,

1. In respect of their name, credit and reputation.
2. In respect of their goods and estate, and that many wayes. Now to proceed, 3. Some doe evil to others in respect of their body, as;

1. By smiting, wounding, killing. See what a severe law God made in this respect. *If any mischief follow, then thou shalt give life for life. Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. And if a man smite the eye of his servant, or the eye of his maid, that it perish, he shall*

shall

SERM. XI. *shall let them go free for their eyes sake. And if he smite out his man-servants tooth, or his maid-servants tooth, he shall let him go free for his tooths sake, Exod. 21. 23, 24, 25, 26, 27.* Where also note, that God would not suffer the least bodily harme to be done to any, but that abundant satisfaction to the party injured should be made for it.

2. By abusing and defiling through the lust of uncleannels. By the lust of uncleannels men not only dishonour their own bodies, Rom. 1. 24. and sin against their own bodies, 1 Cor. 6. 18. But also they dishonour and sin against the bodies of those with whom they commit uncleannels. The Apostle speaking of doing evil to others, mentions this evil in the first place, even before killing. *Thou shalt not commit adultery, thou shalt not kill, Rom. 13. 9.* And history shewes that some having been abused in this kinde, laid violent hands on themselves, as not enduring to live any longer, when once their chastity was violated and taken from them. *Lucretia* a Roman Matron is famous in this respect. And it

Sed quedam, inquit, sancte femina tempore persecutionis, ut insectatores sue pudicitiae devirarent, in raptum atque necatum se flumen projecit, eoque modo defuncta sunt. Aug. de Civ. Dei. lib. 1. cap. 26.

Si adultera, cur laudata? si pudica, cur occisa? Aug. de Lucret. ibid. cap. 19.

Quae se occiderunt, ne quicquam huiusmodi patirentur, quos humanus affectus eis noluit ignosci? Et quae se occidere noluerunt, ne suo facinore alienum flagitium divitarent, quisquis eis hoc crimini dederit, ipse crimine insipientiae non carebit. Aug. ibid. cap. 16.

De his nil temere audeo iudicare. --- Quid si enim hoc fecerunt

is recorded of some Christian women, that rather then they would suffer their bodies to be defiled by their heathenish persecutions, they cast themselves into a river, and so were drowned. Indeed this is no lawful course for any to take. For if we must not doe evil, that good may come, as the Apostle teacheth, Rom. 3. 8. then surely we may not do evil that evil may not come. We may not hurt our selves, that so we may prevent others lest they should hurt us.

Austine therefore knew not well what to say of those Christian woman, that drowned themselves rather then they would be defiled. He saith that perhaps they did it by some special instinct from God

SERM. II.

God, as *Sampſon* is ſuppoſed to have killed himſelf after that manner. He concludes that it is not lawful (to wit, regularly, without extraordinarie warrant from God for it) for any to kill themſelves, either to prevent the violation of their chaſtity, or for any other cauſe whatſoever. But yet ſuch examples (namely, of thoſe who have killed themſelves, either becauſe they have been, or leſt they ſhould be defiled) ſuch examples, I ſay, ſhew what an horrible injury they do others, who abuſe them in that manner. When *Amnon* would needs force

Thamar to lie with him, *Nay, my brother* (ſaid ſhe) *do not force me: for no ſuch thing ought to be done in Iſrael: do not thou this folly. And I, whither ſhall I cauſe my ſhame to goe?* 2 Sam. 13. 12, 13. And if this be done not by violence and contraint, but by perſwaſion and inticement, then the injury is farre greater, in that evil is done not only to the body, but to the ſoul alſo; which particular is in the next place to be touched.

4. Some do evil to others in reſpect of their ſoule, by drawing them into ſin. Theſe are moſt injurious of all, and the moſt miſchievous. The Apoſtle magnifying the grace of God in Chriſt towards him, ſaith, that he had been injurious, 1 Tim. 1. 12. And how injurious he had been, he ſhewes in another place; ſaying, *Many of the Saints did I ſhut up in priſon, &c. And I puniſhed them oft in every ſynagogue, and compelled them to blaſphemy,* Act. 26. 10, 11. R. *Salomon* acutely obſerves, that a ſeverer law is made againſt the Moſhites and Ammonites, who drew the Iſraelites into ſin, *Num. 25.* then againſt the Egyptians and Edomites, whereof the one drowned the male-children of the Iſraelites, *Exod. 1.* and the other came out againſt them with the ſword, *Num. 20, 20.* The Lord commanded *Moſes*, ſaying,

non humanitus decepta, ſed divinitus juſſe; nec errantes, ſed obediētes; ſicut de Sampſone aliud nobis ſuo non eſt credere? Aug. ibid. cap. 26.

N. ſau eſt proſeſſio ſe occideret. Non itaque vobis, o fideles Chriſti, ſit odio vita veſtra, ſed ludibrio ſui hoſtibus caſtita veſtra. Habetis magnam vicamque conſolationis in, ſi fidem conſcientiam retinetis, non vos conſenſiſſe peccati coram, qui in vos peccare permiſſi ſunt. Aug. ib. cap. 27.

R. Sal. in
Deut. 23. 7. &
in Hoſ. 12. ult.

SERM. II. *Vex the Midianites, and smite them. For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, &c. Num. 25. vers. 17, 18.*

Guilty also this way (*viz.* of doing evil to mens souls) are all open and notorious sinners, who infect others by their evil example. *A little leaven leaveneth the whole lump*, 1 Corinth. 5. 6. *One sinner destroyeth much good*, Eccles. 9. 18. *One roote of bitterness springing up, is enough to trouble and defile many*, Heb. 12. 15. Mischievous unto the souls of others also are seducers and false teachers. They are called *ravens wolves*, Matth. 7. 15. *Grievous wolves, not sparing the flock*, Act. 20. 29. If any one appeare to be of this stampe, a broacher of heretical and damnable doctrine, *Receive him not into your house, (saith S. John) neither bid him, God speed. For he that biddeth him God speed, is partaker of his evils deeds*, 2 John 10. and 11. Chap. Such also are all hinderers of the word of God, and of the meanes of mens salvation. When *Sergius Paulus* desired to heare the word preached by *Paul* and *Barnabas*, and *Elymas* a sorcerer withstood them, and sought to turn the deputy from the faith, *Paul* being full of the Holy Ghost, set his eyes upon him, and said unto him, *O full of all subtilty and all mischief, thou child of the devill, thou enemy of all righteousness, wilt thou not cease to pervert the right wayes of the Lord? And now behold, the hand of the Lord is upon thee, and thou shalt be blinde, not seeing the sun for a season.* Which sentence was immediately executed; And immediately there fell on him a mist, and a darkness; and he went about seeking some to lead him by the hand, Act. 13. 10. 11. So the Jews both refusing to heare the Gospel themselves, and also seeking to deprive the Gentiles of it, this brought the full vials of Gods wrath upon them. *Forbidding us (saith the Apostle of them) to speake unto the Gentiles; that they might be saved; to fill up their sins alway: for the wrath of God is come upon them to the uttermost*, 1 Thess. 2. 16. Of this

this sort of evil doers also are they; who do not according to their place and calling endeavour to bring others to the truth, and to build them up in it. They are guilty of the blood of others; even of the blood of their souls. Son of man; I have made thee a watchman to the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life: the same wicked man shall die in his iniquity, but his blood will I require at thine hand, Ezek. 3. 17, 18. And w. 20. Again, when a righteous man doth turne from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. So also Ezek. 33. 7, 8. Paul therefore taking his leave of some among whom he had lived after that he was called to the work of the ministry; I take you to record this day (said he unto them) that I am pure from the blood of all men. For I have not shunned to declare unto you the whole counsel of God, Act. 20. 26, 27. Neither doth this only concerne Ministers, though them especially, but also others; Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him, Levit. 19. 17. Those who thus or any other way doe evil to mens souls, are especially like unto the devil, whose chief spice is at the souls of men; them he chiefly labours to destroy. The devil put it into the heart of Judas to betray Christ; John 13. 2. because he knew that Judas thereby would betray his own soule. It was Satan that filled the heart of Ananias to lie unto the Holy Ghost, Act. 5. 3. He is called the tempter, Matth. 4. 3. And 1 Thess. 3. 5. because he is ever tempting to sin one way or other.

Now this sin of doing evil unto others, is aggravated divers wayes.

SERMON. 1. In respect of the persons by whom it is done. As;

1. If they be such as by their place and calling, or profession of friendship, and trust reposed in them, ought to protect and defend others from harme. For Ananias sitting as a judge, to cause Paul unjustly to be smitten, was far worse then if another had done it. *Sistest thou* (said Paul unto him) *to judge me after the law, and commandest me to be smitten contrary to the law?* Act. 23. 3. So David aggravates the evil that was done unto him, saying, *Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lift up his heel against me*, Psal. 41. 9. For it was not an enemy that reproached me, then I could have borne it: neither was it he that hated me (so wit, openly and professedly) that did magnifie himself against me, then I would have bid myself from him. But it was thou, a man, mine equal, my guide, and mine acquaintance, we took sweet counsel together, and walked unto the house of God in company, Psal. 55. 12, 13, 14. Judas by this shewed himself to be a devil, (as Christ termed him, John 6. 70.) that being one of Christs Apostles, he betrayed him, John 6. 71.

2. Such as reprove and condemn others for doing evil to their neighbour, and yet do so themselves. *Thou art inexcusable, O man, who soever thou art that judgest: for wherein thou judgest another, thou condemnest thy self; for thou that judgest, doest the same things*, Rom. 2. 1. *Thou therefore that teachest another, teachest thou not thy self? thou that preachest a man should not steal, doest thou steal? Thou that sayest a man should not commit adultery, doest thou commit adultery?* verſ. 21, and 22.

3. They that have been much and oft admonished to reſtaine from doing evil to their neighbour, and yet do it. Thus ſpeaketh the Lord of hoſts, ſaying, *Excuse thou judgement, and ſhow mercy and compaſſion every man to his brother. And oppreſſe not the widow, nor the fatherleſſe, the ſtranger, nor the poore, and let none of you imagine evil againſt his brother in your heart. But they reſuſed to hearken, and pulled away the*

the shoulder, and stopped their ears that they should not hear. **SERM. 11**
 Then, they made their hearts as an adamant-stone, lest they
 should hear the law; and the words which the Lord of hosts
 hath sent in his Spirit by the former Prophets: (this was the
 aggravation of their sin) therefore came a great wrath from
 the Lord of hosts, &c. Zach. 7. 10, 11, 12.

4. Such as have been convinced of the evil which
 they have unjustly done unto others, and confessed it,
 promising to do so no more, and yet do it. Thus Saul
 was convinced of his injurious dealing with David, he
 did confesse it, and promise that he would desist from it.
 This we finde. 1 Sam. 24. 16, &c. Yet when he saw his
 opportunity, he fell to persecute David as much as ever,
 1 Sam. 26. 1, 2. And though again he confessed his
 fault, and promised amendment, saying, *I have sinned:*
returne, my son David, for I will no more do thee harme, &c.
 1 Sam. 26. 21. yet the Scripture intimates, that Saul
 would still have persecuted David, but that David fled
 into another country and so got him out of Saul's reach.
 And it was told Saul, *That David was fled to Gath, and he*
sought no more for him, 1 Sam. 27. 4. Because he saw he
 had no hope to find him, otherwise he would have sought
 him still; his heart was still maliciously bent against him.

3. Evil is aggravated in respect of the persons to
 whom it is done. As,

1. If it be done to parents. *He that smiteth his fa-*
ther or his mother, shall be surely put to death, Exod 21. 15.
And he that curseth his father or his mother, shall surely be
put to death; verf. 17.

2. If evil be done to Magistrates. When David had
 Saul at advantage, and some perswaded him to lay hold
 on the opportunity, and to free himself from ever being
 molested by him any more, *The Lord forbid* (said he) *that*
I should do this thing unto my Master the Lords anointed, to
stretch forth mine hand against him seeing he is the anointed of
the Lord, 1 Sam. 24. 6. And again, when upon the like ad-
 vantage Abishai desired David to let him smite Saul,
 David

SERM. II. David would not give way to it, saying, Destroy him not, for who can stretch forth his hand against the Lords anointed, and be guiltless? 1 Sam. 26. 9. Curse not the king, no not in thy thought, saith Salomon, Ecclel. 10. 20. Curse not any, but not him especially.

3. It is an aggravation of the evil that is done, if it be done to Ministers. Doe my Prophets no harme, saith God, Psal. 105. 15. Do none harme, but especially not them. Moses before his death blessing the several tribes, when he comes to the tribe of Levi, he saith thus: Blesse Lord his substance, and accept the work of his hands; smite thorough the loines of them that rise against him, and of them that hate him, that they rise not again, Deut. 33. 11. When king Jeroboam being offended with the Prophet that came and spake against the altar that he had set up, put forth his hand to lay hold on him, the Lord was so offended with him for it, that immediately he made his hand to drie up, so that he could not pull it in again unto him, 1 King. 13. 4. R. Salomon

upon the place observes, that God shewed more zeale in revenging the injurie done to the Prophet, then in revenging the injury done (immediately) to himself. For when Jeroboam burnt incense in an idolatrous manner, his hand did not drie up; but when he offered to doe violence to the Prophet, then it dried up. So when

R. Sal. in 1 Reg. 13. 4.

the people of the Jews mocked the messengers of God, and misused his Prophets, then the wrath of the Lord arose against them, till there was no remedy. Therefore he brought upon them the king of the Chaldees, &c. 2 Chron. 36. 16, 17. &c. O Jerusalem, Jerusalem, (said our Saviour) thou that killest the Prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings; and ye would not? Behold, your house is left unto you desolate, Matt. 23. verses 37, 38.

4. So

4. So when evil is done to Masters, Judas ought not to have betrayed any, but especially not his Master. What a faithful servant was Jacob unto Laban, though he had a very hard Master of him? *Ye know* (said he to Laban's daughters) *that with all my power I have served your father*, Gen. 31. 6. And pleading with Laban himself, *I these twenty years* (said he) *have I been with thee: thy ewes, and thy shee-goats have not cast their young, and the rams of thy flocke have I not eaten. That which was torn of beasts I brought not unto thee; I bare the losse of it: of mine hand didst thou require it, whether stolen by day, or stolen by night. Thus I was in the day, the drought consumed me, and the frost by night, and my sleep departed from mine eyes*, Gen. 31. 38, 39, 40. So the Apostle requires that servants be obedient into their Masters, and please them well in all things, not answering again. Not purloynning, but shewing all good fidelity, Tit. 2. 9, 10.

5. The evil also that is done to others is aggravated, if it be done to those that are professors of the true religion, such as have special relation unto God, and in a peculiar manner belong unto him. *Why do ye not rather take wrong? why do ye not rather suffer your selves to be defrauded? Nay, ye do wrong, and defraud, and thus your brethren*, 1 Cor. 6. 7, 8. Though they were Jews, or Turks, or whatsoever they were, yet they were not to be wronged, or defrauded; much lesse are brethren, Christians, such as profess the true God, and Jesus Christ, robe so used. How grievous then is their sin, who the more any appeare to be religious and godly, the more they seek to do them hurt? such especially shew themselves to be of their father the devil, who is the professed enemy of God, and of those that have any thing of God in them. *Cain was of the wicked one* (that is, the devil) *and slew his brother* and wherefore slew he him? *because his own works were evil, and his brother's righteous*, 1 John 3. 12. How God is provoked

Plus possidetur à diabolo, qui non solum ipse malus est, verum etiam gratia adiservientes Deo?
AUG.

SAM. 11. voked against such as do evil to his people; may appear by his dealing with Amalek for this very cause. Because when the Israelites were travelling towards Canaan, Amalek came and fought against them, God commanded Moses, saying, *Write this for a memorial in a book, and rehearse it in the eares of Joshua, for I will utterly put out the name of Amalek from under heaven, Exod. 17. 8, 14.* And vers. 16. *The Lord hath sworn, that the Lord will have war with Amalek from generation to generation.* And Moses a little before his death, put the people in minde of this; *Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt. How he met thee by the way; and smote the hindmost of thee, even all that were feeble behinde thee, when thou wast faint and weary: and he feared not God. Therefore shall it be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it, Deut. 25. 17, 18, 19.* And though God did long (even 400. years) deferre to execute vengeance upon the Amalekites, yet he did not forget the injury which they did unto his people, but when Saul was king, he sent Samuel unto him, charging him to goe, and utterly destroy them for it. *I remember (said he) that which Amalek did to Israel, (though Amalek, it is likely, had forgotten it, yet the Lord did remember it) how he laid wait for him in the way, when he came up from Egypt. Now go, and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass, 1 Sam. 15. 2, 3.* And because Saul did not so fully execute this judgment as he should have done, but spared Agag the king of the Amalekites, and the best of the cattel, therefore God would not spare him, but cast him off, and transferred the kingdom to another.

6. If any do evil to those that have done no evil to them,

them, this also is an aggravation of the evil, and makes the sin the greater. Indeed though others have done evil to us, yet we ought not therefore to doe evil unto them. Say not, I will do so to him, as he hath done to me: I will render to the man according to his deeds, Pro. 24. 29. *Recompense no man evil for evil.* — Dearly beloved, avenge not your selves, but rather give place to wrath: for it is written, *Vengeance is mine, I will repay, saith the Lord.* Therefore if thine enemy hunger, feed him; if he thirst, give him drink. For in so doing thou shalt heap coales of fire on his head. Be not overcome of evil, but overcome evil with good, Rom. 12. 17, 19, 20, 21. Our Saviour would not do evil for evil; When he was reviled, he reviled not again; and when he suffered, he threatened not, but committed himself to him that judgeth righteously, 1 Pet. 2. 23. So that man after Gods own heart, David, though *Saul* did hunt his soul to take it, yet he would not avenge himself on him when he had opportunity, but said, *The Lord judge between me and thee, and the Lord avenge me on thee; but mine hand shall not be upon thee.* As saith the proverbe of the ancients, *Wickedness proceedeth from the wicked; but mine hand shall not be upon thee.* 1 Sam. 24. 12, 13. But a far greater sin it is, if we do them evil who have done us none. They devise deceitfull matters (saith David) against them that are quiet in the land; such as neither meddle nor make with them, as we say, Psal. 35. 20. *Wo unto thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee,* Isai. 33. 1.

7. Much worse yet it is if any do evil to those, who have done good to them. Thus *Jonathan* pleaded with his father *Saul* in the behalfe of *David*, when he perceived that *Saul* intended evil against him. Let not the king (said he) sin against his servant, against *David*; Because he hath not sinned against thee, (and not only so, but) and because his works have been to thee ward very good. For he did put his life in his hand, and slew the Philistine, and

SERM. 12. *the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoyce: wherefore then wilt thou sin against innocent blood, to slay David without a cause? 1 Sam. 19. vers. 4, 5. This David complaineth sore of; They rewarded me evil for good, to the spoiling of my soul, Psal. 35. vers. 12. This made Jeremie cry out, Shall evil be recompensed for good? for they have digged a pit for my soul: remember that I stood before thee to speake good for them, and to turne away thy wrath from them, Jer. 18. 20. Thus Christ did aggravate the sin of Judas, saying, He that eateth bread with me, (he whom I have so respected, so honoured, as to make him sit with me at mine own table) hath lift up his heele against me, John 13. 18.*

Plato called Aristotle a colt, which having sucked the damme, lifts up the heele, and kicks her. Alian. hist. l. 4. c. 9.

8. It is an aggravation of evil, when it is done to those that are least able to beare it. *Thou shalt neither vex a stranger, nor oppresse him, Exod. 22. 21. And vers. 22. Ye shall not afflict any widow, or fatherless child. It is a sin to afflict, vex and oppresse any; but such especially: So Deut. 24. 14. Thou shalt not oppresse an hired servant, that is poore and needy. The Prophet Ezekiel complaining of the people of the Jews, The people of the land (saith he) have used oppression, and exercised robbery, and have vexed the poore and needy: yea, they have oppressed the stranger wrongfully, Ezek. 22. 29.*

SERM. XII.

Psal. 15. 3.

Nor doth evil to his neighbour.

I Have shewed how the evil that any do to others, is aggravated:

1. In respect of the persons by whom it is done.
2. In respect of the persons to whom it is done.

Now to proceed, the evil that is done, is also aggravated

ted 3. in respect of the time when it is done. None ought to doe evil to others at any time; yet it is worse if they do it at some time, then if they do it at another. When *Gebazi* had run after *Naaman*, and by forging a lie had gotten gifts of him, *Elisha* aggravated his sin in respect of the time when it was committed. *Is it a time* (said he) *to receive money, and to receive garments, and olive-yards, and vineyards, and sheep and oxen, and men-servants, and maid-servants?* 2 King. 5. 26. Surely there was no time for *Gebazi*, or any other to receive gifts in that manner as he did, but least of all was it to be done at that time when he did it. For now *Naaman* of a heathenish idolater was newly become a profelyte, he was newly converted to the Jewish religion, professing that thenceforth he would offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord, 2 King. 5. 17. For *Gebazi* therefore now at this time to defraud and cheat *Naaman* as he did, might have been enough both to alienate *Naaman* from his newly embraced religion, and also to make it odious unto others, whom otherwise *Naaman*, and the cure wrought upon him, might have been a means to convert unto it. Thus also the Prophet *Esay* taxeth some not only for doing evil to their neighbour, but also for doing it at such a time when especially they ought not to have done it. *Behold, (saith he) in the day of your fast you finde pleasure, and exact all your labours, (or, as the marginal reading hath it, Things wherewith you grieve others.) Behold, you fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as you do to day, to make your voice to be heard on high, Isai. 58. verf. 3, 4.*

4. The evil which some do to others, is aggravated in respect of the manner how they do it, and that divers ways:

1. When any Plot and studie, devise and imagine evil against others. This was an aggravation of the sin of *Judas* in betraying Christ, the Jewish rulers having

SERM. 12. covenanted with him for 30. pieces of silver, from that time forth he sought opportunity to betray him; Matt. 26. 16. Thus also David aggravated the evil that Doeg did to him and others; *Thy tongue deviseth mischief*, (said he unto him) *like a sharpe razor, working deceitfully*, Psal. 52. 2. *He that deviseth to do evil*, (saith Salomon) *shall be called a mischievous person*, Prov. 24. 8. That indeed shewes a mischievous disposition, even the disposition of the devil, *who goeth about seeking whom he may devoure*, 1 Pet. 5. 8. Therefore Salomon speaking of a naughty and wicked person, he describes him by this; *Frowardness* (saith he) *is in his heart, he deviseth mischief continually, he soweth discord*. Then he addes, *Therefore shall his calamity come suddenly, suddenly shall he be broken without remedy*, Prov. 6. vers. 14, 15. And immediately after, speaking of those things, which the Lord doth hate, and which are an abomination unto him, among the rest he reckons this for one, *A heart that deviseth wicked imaginations*, v. 18. The Prophet Micah cries wo to those that are guilty in this kind. *Wo to them that devise iniquity, and work mischief upon their beds*, Mic. 2. 1. When they should be sleeping, they are studying how to do mischief. But as they devise evil against others, so the Prophet tels them God will devise evil against them. vers. 3.

2. When any take pleasure and delight in doing evil to others. *Their feet run to evil, and make hast to shed blood*, Prov. 1. 16. *Who rejoyce to do evil*, Prov. 2. 14. *They sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall*, Pro. 4. 16. Among those things that are odious and abominable in the sight of God, he reckons feet, *that be swift in running to mischief*; because that argues a great delight in it, Prov. 6. 18. *He that is glad at calamities*, (saith he) *shall not be unpunished*, Prov. 17. 5. Though he be not the author of those calamities, yet if he be glad at them, he shall not escape punishment; much lesse shall he escape, if he both be the author of them, and also be glad at them.

3. When

3. When any do evil to others under a shew of love and good affection, which they beare towards them. *The words of his mouth (saith David) were smoother then butter, but war was in his heart: his words were softer then oil, yet were they drawn swords, Psa. 55. 21. One (saith Jeremie) speaketh graciously to his neighbour, with his mouth; but in his heart he layeth his wait, Jer. 9. 8.* Thus Saul pretended much love and respect to David, he would needs make him his son in law; but it was that his daughter might be a snare unto him, and that by that meanes he might work his ruine, *1 Sam. 18.* So Absalom made as if Amnon were very deare unto him, by all meanes he must have him a guest at his table; but it was only to this end, that so he might cause his servants to slay him, *2 Sam. 13.* Thus also Joab under a pretence of love treacherously slew first Abner, and after that Amasa, *2 Sam. 3. and 20. Chap. Joab took Abner aside in the gate, to speak with him quietly, and smote him there under the fifth rib, that he died. In like manner he dealt with Amasa, or rather worse; Art thou in health, my brother? (said he unto him) and he took him by the beard to kisse him, and then smote him in the fifth rib, and shed out his bowels to the ground.* Thus also Judas pretended love and respect to Christ, saying, *Hail Master, and kissing him;* but by that meanes he betrayed him into the hands of those that sought his life. *Judas, betrayest thou the Son of man with a kiss?* said Christ unto him, *Luke 22. 48.* It was too bad to betray him at all, but much worse to do it in that manner.

4. The evil that is done to any, is aggravated, when it is done under a forme of justice. As Ahab by the Counsel of Jezebel caused Naboth to be accused, condemned, and put to death as one that had blasphemed God and the king, when indeed he was guilty of no such thing, but Ahab would by any meanes have his life, that so he might have his vineyard, *1 King. 21.* Thus also the adversaries of our Saviour dealt with him, they urged

Pilate

SERM. 12.

*Que venit in-
digne pena, do-
lenda venit.
Ovid.*

Pilate to condemn him that he might be crucified; and when *Pilate* said unto them, *What accusation do you bring against this man?* they answered, *If he were not a malefactor, we would not have delivered him up unto thee*, John 18. 29, 30. This is to turne judgment to worm-wood, Amos 5. 7. to make that which should be most sweet, to be most bitter. See also Amos 6. 12.

5. When any under pretence of piety and religion do evil to their neighbour, this is a great aggravation of it. As the sons of *Jacob* pretending that they might not joyne in affinity with such as were uncircumcised, and had not the badge of their religion, by that meanes got the men of *Schechem* to circumcise themselves; and then when they were sore, and not able to stand up in their own defence, they came upon them, and slew them, Gen. 34. So *Abraham*, under a colour of religion, he had made a vow (forsooth,) and must needs go to *Hebron*, to pay it; thus did he conspire against *David*, and sought to take away both life and kingdome from him, 2 Sam. 15. *Ahab* also and *Jezebel* seeking how to get the life and vineyard of *Naboth*, they pretended religion and piety; they proclaimed a fast, that so they might accomplish their designe against *Naboth*, and cause him to be put to death as a blasphemer; it being the custome (it seemes) among the *Israelites*, in their solemne fasts to inquire more strictly into mens wayes, and to inflict punishment more severely upon transgressours, 1 King. 21. Thus also *Herod*, under a pretence of going to worship Christ, sought to slay him, Mat. 2. 8. And the *Scribes* and *Pharisees* for a pretence made long prayers, that they might devour widowes houses; for which our Saviour cryed w^o unto them, and said, that therefore they should receive the greater damnation, Mat. 23. 14.

Use 2.

I come now to a second use of the point, to wit, for exhortation. Let all therefore be exhorted to take heed of doing evil in any kind to their neighbour. And besides what hath been said already, let these motives be considered.

1. Na-

1. Nature it self doth teach thus much, that one ought not to doe evil to another. The very heathens, who had nothing but the light and law of nature to direct them, had lawes against murther, theft, and the like. Yea, it is said of *Alexander Severus*, a heathen Emperour, that he was so delighted with this saying, *Quod tibi non vis fieri, alteri ne faceris*; That which thou wouldest not have done to thee, do not thou to another, that he caused it to be written on the walls of houses, and to be publicly proclaimed by a cryer, that all might the better take notice of it and observe it. Thus (as the Apostle saith) *the Gentiles which have not the law*, (not written as the Jews had, and we have) *do by nature the things contained in the law*; *these having not the law, are a law unto themselves*, Rom. 2. 14. And is it not then a most gross and shameful thing, if we having not only the dim light of nature, but the clear light of Scripture, either know not, or regard not this duty? Shall not the very heathens rise up in judgment against us, and condemne us? Shall not *uncircumcision*, (saith the Apostle) *which is by nature*, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? Rom. 2. 27. *He that know his Masters will* (saith our Saviour) *and did it not, shall be beaten with many stripes*, Luke 12. 48. And if any have the meanes of knowledge, and regard them not, but are *willingly ignorant*, (2 Pet. 3. 5. their ignorance doth no whit excuse them, but condemne them rather, *Hos. 4. 6.*

*Bucholcer. in
Chronol.*

2. Innocent and harmless conversation is a thing that doth much grace religion; it makes religion beautiful and lovely in the eyes of aliens, it procures peace and quietness to the professors of it: but the contrary doth much disgrace religion; it makes religion stink in the nostrils of aliens, and brings trouble and persecution upon those that professe it. It is recorded of *Alexander*

Alexandrum Severum imp. solitum dicere, idem Christianos sibi placere, quod quæ sibi fieri vellet, aliis id ipse facerent. Non dixisset fortasse, si nostrâ vixisset ætate, neque mores nostros, sed legem laudare potuisset. Maldon. ad Marth. 7. 12.

*Lego in Roma-
norum Historiis*

Seve-

SERM. 12. *Severus*, that though he were no Christian himself, yet he was favorable to them, because he saw them careful to walk innocently, and to do no otherwise to any, then they would be done to themselves. Let us take heed of verifying that which one supposeth, *viz.* that if that Emperour had lived in our age, he would have been of another minde, and might rather have commended our doctrine then our conversation. *Plinie* also, a heathen man, and Governour of a Province under *Trajan*, a heathen Emperour, writing unto the Emperour concerning Christians, who then were much persecuted, testified of them, that all that could be proved against them was this, that they used at set times to meet together before day, to worship Christ, and to bind themselves to abstaine from theft, murther, and adulteries, to keep their promise, and the like. Whereupon the Em-

Plin. lib. 10.
Epist. 97.

Trajan. ad
Plin. ibid.

perour was moved to abate the fury of the persecution. The Apostle therefore requires Christians to be *blamelesse and harmelesse, the Sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom they shine as lights in the world*, Phil. 2. 15. And speaking of servants professing Christianity, he saith, *They must not purloine, but shew all good fidelity; (and why?) that they may adorne the doctrine of God our Saviour in all things*, Tit. 2. vers. 10. *S. Peter* also exhorts Christians to have their conversation honest among the Gentiles, *that whereas (saith he) they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation*, 1 Pet. 2. 12. This was doubtless a great cause why *Abraham* found so much respect among the *Hittites*, as we read he did, Gen. 23. 6, 11. They saw him walk so unblameably, and carrie himself so justly among them. On the other side, when the sons of *Jacob* had dealt perfidiously with the *Shechemites*, and acted great cruelty upon them, *Jacob* said to *Simion* and *Levi*, who were chief authours and actors of that tragédie, *You have troubled me, to make me to stinke among the*

the inhabitants of the land, among the Canaanites, and the Perizzites, and I being few in number, they shall gather themselves together against me, and slay me, and I shall be destroyed, and my house, Gen. 34. 30. This had surely been the fruit and effect of their injurious dealing; but that God was gracious to Jacob, and restrained the people of those parts, and suffered them not to fall upon him and his familie, as otherwise they would have done, Gen. 35. 5. So Nehemiah hearing how aften the returne out of captivity some among the Jews oppressed their brethren, he reprovved them, saying, *It is not good that ye do: ought ye not to walk in the feare of our God, because of the reproach of the heathens our enemies?* Nehem. 5. 9. As if he should say, If ye carry yourselves in this manner, and be thus injurious one to another, the heathens about us, that hate us, will be ready to reproach not only you, but your religion, and your God also.

3. To refrain from doing evil unto others is a thing so pleasing unto God, and the contrary is so odious in his sight, that if any shall think (as some do) to honour God with that which they have unjustly gotten from others, God is so far from accepting of it, that he abhorres it. *For I the Lord (saith he) love judgment, and hate robbery for burnt-offering.* Mai. 6. 8. How vain and foolish then are they, who if they build an hospital, or bestow a little for charitable uses, think it will make amends for all oppression and unjust dealing? *Honour the Lord with thy substance,* saith the wise man, Prov. 3. 9. It must be thine own, well and honestly gotten, else thou must not think to honour God with it. So he bids thee, *Cast thy bread upon the waters,* Eccles. 11. 1. Give to the poore, but of that which is thine own. Thus the Prophet *Esay* also speaking of the fast, which God hath chosen, *Is it not (saith he) to deale thy bread to the hungry?* Mai. 58. 7. *Zachary* was mindful of this, and careful to observe it. For having said that he would give half of his goods to the poore, lest any should say

*Pulchrè ad-
didit, tuum ne
de rapinâ fa-
cias elemosy-
nam.* Hieron. in
Isai 58.

Q

spect

SAM. 12. speaks that he having been chief among the Publicanes, did but give to the poore that which he had wrongfully gotten from others, immediately he added, *And if I have taken any thing from any man by false accusation, I restore him fourfold*, Luke 19. 8.

4. Though such as do evil unto others, by their wis- wealth, power, friends, and the like, may escape the judgment of man, yet can they not escape Gods judg- ment. For God hath appointed a day, wherein he will judge the world in righteousness; Act 17. 31. He will render to every man according to his deeds, Rom. 2. 6. Tribula- tion and anguish upon every soul of man that doth evil, ver. 9. Therefore (as the wise man doth admonish) *Reb not the poore, because he is poore; neither oppress the afflicted in the gate. For the Lord will plead their cause, and spoile the foul of those that spoiled them*; Prov. 22. 22, 23. *Let no man (saith the Apostle) go beyond, and defraud his brother in any matter, because that the Lord is the avenger of all such*, 1 Thess. 4. 6. Though man either cannot, or will not aveng the wrong that is done, yet God both can and will do it. *He that doth wrong (saith the same Apostle) shall receive for the wrong that he hath done: and there is no respect of persons*, Col. 3. 25. With God there is not, and therefore immediately after, the Apostle exhorts Masters, saying, *Give unto your servants that which is just and equal, knowing that ye also have a Master in heaven*, Col. 4. 1. Job considered this, and therefore would not any way wrong his meanest servant. *If I did despise (saith he) the cause of my man-servant, or of my maid-servant, when they contended with mee: what then shall I do when God riseth up? and when he visiteth, what shall I an- swer him? Did not he that made me in the womb, make him? and did not one fashion me in the womb?* Job. 31. 13, 14, 15. Thus it is, as Elihu also observes, God accepteth not the persons of princes, nor regardeth the rich more then the poore: for they are all the works of his hands, Job 34. 19. Job therefore again professeth, that

considering the power and justice of God, he durst not oppress any, though in respect of men he could have escaped well enough. *If I have lift up mine hand (saith he) against the fatherless, when I saw my helpe in the gate; Then let mine arme fall from my shoulder-blade, and mine arme be broken from the bone. For destruction from God was a terror unto me; and by reason of his highnes I could not endure,* Job 31. 21, 22, 23. So Paul saith, that because he beleeveth that there shall be a resurrection both of the just & the unjust, that all shall rise again, and be judged according to their wayes and doings; therefore he did exercise himself to have alwayes a conscience void of offence toward God, and toward men, *Act. 24. 15, 16.*

5. Such as offend in this kinde, viz. by doing evil unto others, God doth usually plague even here in this world, either in their own persons, or in their posterity, or in both. *Because he hath oppressed, and hath forsaken the poore, because he hath violently taken away an house, which he builded not: Surely he shall not feel quietnes in his belly, he shall not save of that which he desired. There shall none of his meat be left, therefore shall no man look for his goods. In the fulnes of his sufficiency he shall be in straits: every hand of the wicked shall be against him. When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating. He shall flee from the iron weapon, and the bow of Steele shall strake him thorough. It is drawne, and cometh out of his body: yea the glistering sword cometh out of his gall: terrors are upon him. All darknes shall be hid in his secret places: a fire not blown shall consume him: it shall go ill with him that is left in his tabernacle, &c.* Job 20. 19, &c. Gehazi by his unjustly gotten goods got the leprosie both to himself, and to his posterity after him; *The leprosie of Naaman (saith Elisha to him) shall cleave to thee, and to thy seed for ever,* 2 King. 5. 27. So the king of Babylon conspired shame to his house by cutting off many people, and sinned against his soul, *Hab. 2. 10.* In him the proverb was verified,

SERM. 12. *De male quasitis vix gaudet tertium hares*, The third heire doth scarce enjoy that which is unjustly gotten. For whereas *Nebucadnezzar* by oppression, cruelty and unjust dealing purchased a great dominion, his sons son *Belshazzar* was deprived of all, and of his life also, he was slain, and the kingdome was translated to the Medes and Persians, *Dan. 5.* And that the judgment may be the more remarkable, God doth often punish such transgressours even in the same kinde, rendering unto them measure for measure, and dealing with them as they did deale with others, according to that of our Saviour, *With what measure ye mete, it shall be measured to you again,* *Matth. 7. 2.* Thus *Pharaoh* and the Egyptians drowning the male-children of the Israelites in the river, God first turned their waters into blood, and afterward overwhelmed them in the red sea, *Exod. 1. and 7. and 14.* By way of allusion to the former judgment is that spoken, where the pouring out of the vials of Gods wrath upon *Babylon* (the Romish *Babylon*) is prophesied; *And the third Angel poured out his vial upon the rivers, and fountaines of waters, and they became blood. And I heard the Angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of Saints, and Prophets, and thou hast given them blood to drink, for they are worthy,* *Revel. 16. 4, 5, 6.* Thus also God punished *Ahab* and *Jezabel* for the evil which they did unto *Naboth*. First he threatened, saying to *Ahab* by *Elijah*, *Hast thou killed, and also taken possession? — In the place where the dogs licked the blood of Naboth, shall dogs lick thy blood, even thine,* *1 King. 21. 19.* And of *Jezabel* also spake the Lord, saying, *The dogs shall eat Jezabel by the wall of Jezreel,* *vers. 23.* And both the one and the other was fulfilled, as we read *1 King. 22. 38.* and *2 King. 9. 35.* Memorable to this purpose is that of *Adonibezek*, who when the Israelites had taken him, and cut off his thumbs and great toes, confessed saying, *Threescore and ten kings* having

See *Dan. 5. 18.*
and *22. with*
2 King. 25. 27.
and *Jer. 27. 7.*

having their thumbers and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me, *Judg. 1. 6, 7.* Thus God will punish even his own children, if they be guilty in this kinde. Wherefore hast thou despised the commandment of the Lord, (said he to David by the Prophet Nathan) to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house, &c. Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of the sun, *2 Sam. 12. 9, 10, 11.* So because Josephs brethren shewed themselves cruel and inhumane towards him, therefore God brought trouble and distresse upon them; as they would not heare him when he besought them, so neither when they pleaded for themselves could they be heard, *Gen. 42. 21, 22.* Yea many times God brings it so to passe, that the evil which some intended for others, doth fall upon themselves. Haman prepared gallowes for Mordecai, but was hanged thereon himself, *Esth. 5. and 7.* And whereas he plotted utterly to destroy the Jewes, the destruction did light upon his own family, *Esth. 3. and 9.* So Saul seeking to destroy David by the Philistines, was himself together with his sons slaine by them, *1 Sam. 18. 25. with 31. 6.* Thus also Daniels accusers thinking to have him devoured by the lions, werē themselves devoured by them; *Dan. 6. verf. 24.* Thus (as the wise man observes) *Who diggeth a pit, shall fall therein: and he that rolleth a stone, it will returne upon him, Proverb. 26. 27.* He made a pit (saith David) and digged it, and is fallen into the ditch which he made. His mischiefes shall returne upon his own head, and his violent dealing shall come down upon his own pate, *Psal. 7. verses 15, 16.* The heathen (saith he) are sunke down into the pit that they made,

SERM. 52. *in the net which they hid, is their own foote taken,* Psal. 9. vers. 15. And vers. 16. *The wicked is snared in the work of his own hands.*

SERM. XIII.

Psal. 15. 3.

Nor doth evil to his neighbour.

BUT now concerning this property of a citizen of heaven, and an heire of salvation, to wit, to doe no evil to his neighbour, though it be expressed negatively, yet it implies the affirmation of the contrary, viz. that he doth good to his neighbour. For as these special negatives, *Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steale, Thou shalt not beare false witness against thy neighbour;* as these, I say, include in them special affirmatives, requiring us to preserve (what in us lies) our neighbours life, chastity, goods and good name: so this general negative, not to doe evil unto others, includes in it a general affirmative, to do them good. This is requisite as well as the other.

For 1. As the doing of evil is forbidden, so the doing of good is commanded, I meane, expressly commanded. *Depart from evil, and do good,* Psal. 34. 14. *Cease to do evil, learne to do well,* Isai. 1. 16, 17. Therefore as it is good not to do evil, so it is evil not to do good: because as it is good not to doe that which is forbidden, so it is evil not to do that which is commanded.

2. Gods example doth teach this, that all ought not only not to doe evill, but also to do good unto others, *Thou art good, and doest good,* saith David unto God, Psal.

Psal. 119. 68. He esteem not himself without witness, (saith Paul) in that he did good, giving us rain from heaven, and fruitful seasons, filling our hearts with food and gladness, A&C. 14. 16. Be ye therefore (saith he) followers of God as deare children, Ephes. 5. 1. As he who hath called you is holy, (saith Peter) be ye also holy in all manner of conversation, 1 Pet. 1. 15.

3. Christs example likewise doth teach the same. *He went about doing good, and healing all that were oppressed of the devil, A&C. 10. 38. Now if we challenge interest in Christ, and relation to him, we must imitate him. For he left us an example that we should follow his steps, 1 Pet. 2. 21. And if we be his indeed, we will follow it. My sheep (saith he) heare my voyce, and I know them, and they follow me, John 10. 27. He that saith he abideth in him (saith S. John, speaking of Christ) ought himself to walk even as he walked, 1 John 2. 6.*

4. Such as shall inherit heaven and eternal life, are termed sheep. *John 10. 27. and compared unto sheep, Matth. 25. 33. Now sheep are not only harmlesse creatures, but they are also profitable creatures. Thy teeth (saith Christ to his spouse the Church) are like a flocks of sheep, that are even shorn, which came up from the washing, whereof every one beareth witness, and there is none barren among them, Cant. 4. 2. All true beleivers, and members of the Church, bring forth twines, *Fru-ctum geminae caritatis*, the fruit of a double love, of love towards God, and of love towards their neighbour.*

5. Justice doth require this, that we should do good unto others. *Withhold not good (saith Salomon) from them to whom it is due, Proverb. 3. 27. that is, from those that have need of it, as the Greeke interpreters, and also Iunius and Tremellius do expresse it. Hence doing good in this kinde is called righteousness, Psal. Lxx. Ma. 23. 23. of Ioh. 13. 35. Vultis scire quid sit caritas? caritas est Deus. Iun. de Eccl. Ma. 23. 23. Vultis scire quid sit caritas? caritas est Deus.*

SERM. 13.

Cum largitatem pauperibus impensam premisisset, non hanc vocare misericordiam, sed justitiam maluit; quia quod à communi Domino tribuitur justum est ut qui accipiunt, eo communiter utantur. Gregor.

Cum qualibet necessaria indigentibus ministramus, sua illis reddimus, non nostra largimur: justitia potius debitum exsolvimus, quam misericordiae opus implemus. Idem.

112. 9. and 2. Cor. 9. 9. He hath dispersed abroad, he hath given to the poor: his righteousness endureth for ever. And in the Chaldee and Syriack language, *שפץ* *Tsheke*, and *שפץ* *Tshekerba*, which properly signifieth righteousness, is used for alms, and giving to the poor. It is just and righteous, that men should do good one to another, that such as have to spare, should impart to those that want. For men are not lords and owners of those things which they have, but stewards only. Nabal therefore did argue like himself; when David being in distresse sent

unto him to desire some reliefe of him, he answered the messengers, saying, *Who is David, &c. Shall I then take my bread, and my water, and my flesh, that I have killed for my shearers, and give it unto men whom I know not whence they be?* 1 Sam. 25. 10, 11. Had he been any thing, but a Nabal (that is, a foole) he might have known, that his bread, his water, his flesh, whatsoever he had, was not so his, but that he was bound to distribute to such as stood in need. As every one hath received the gift (saith S. Peter) so minister the same one to another, as good stewards of the manifold grace of God, 1 Pet. 4. 10. They are therefore injurious unto others, and deprive them of their due, who seeing them in need, and being able to helpe them, yet will not do it.

6. Such as refuse to do good unto others when they may and ought, not only withhold their right from them, but also are guilty of all the evill that for want of succour and reliefe doth befall them. When some watched our Saviour to see whether he would heale a man on the Sabbath day, he said unto them. *Is it lawfull to do good on the Sabbath dayes, or to do evill, to save life, or to kill?* Mark 3. 4. Which words imply, that not to do good, when ability serves, and occasion requires,

Passce fame morientem, si non paraveris, occidisti.

is to do evil; not to have life in this case, is to kill.

SUM. 13.

7. Life and salvation is promised to, and conferred upon such as are careful rightly to perform this duty: and on the other side, death and damnation is threatened to, and inflicted upon such as neglect it. Charge them that are rich in this world (saith the Apostle), that they be not high-minded; nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, 1 Tim. 6. 17, 18, 19. As these good works are fruits of faith, which worketh through love, Gal. 5. 6. So they shall procure a reward, and that no lesse then eternal life. Though they be not meritorious, nor properly deserve any reward, much lesse such a reward. When ye have done all those things that are commanded you, (saith Christ) say, We are unprofitable servants; we have done that which was our duty to do, Luke 17. 10. The Apostle having spoken of the good that Onesiphorus did unto him; how he oft refreshed him; and was not ashamed of his chaine, but when he was at Rome, (where the Apostle was a prisoner) sought him out very diligently, and found him; The Lord (saith he) grant unto him, that he may find mercy of the Lord in that day, 2 Tim. 1. verf. 16, 17, 18. So that the reward of well-doing is of Gods mercy, not of mans merit. Yet rewarded it shall be, even with the reward of the inheritance, Col. 3. verf. 24. That inheritance, which is incorruptible, and undefiled, and fadeth not away, reserved in heaven for us, 1 Pet. 1. 4. Come ye blessed of my Father, (will Christ say to the elect at the last day) inherit you the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye fed me; I was thirsty, and ye gave me drink, &c. Matth. 25. 34, &c. They did it to him in his members, as he presently explains it. On the other side, to the reprobate he will say, Depart from me;

*Meritum meum
est miserabile
Domini. Bern.*

SAM. 13. *ye cursed, into everlasting fire; prepared for the devil and his angels. For I was an hungred, and ye fed me not; thirsty, and ye gave me no drink, &c. Math. 25. 41, &c.* And the rich man mentioned *Luke 16.* was cast into hell, not (that we read) for oppressing, or doing evil unto others, but only for not doing good unto them. So it is said; *Every tree* (not only that bringeth forth evil fruit, but) *that bringeth not forth good fruit, is hewn down, and cast into the fire*, *Matt. 3. 10.* And the barren fig-tree is threatened to be cut down, *Luke 13. 6, &c.*

Now in doing good to others observe these directions:

1. Do it whilst time and opportunity serveth. *As we have opportunity, let us do good*, *Gal. 6. 10.* Some when they die it may be will do something in this kind, but while they live they will do nothing. But consider:

1. If thou partest off thy doing good till thou diest, thou canst not tell whether the good thou intendest, ever shall be done or no. *Excusations* (as one saith well and wittily) *sunt proinde Excusationes*; that which was intended one way, is oft employed another way quite contrary.

2. Not to do good until death is not so acceptable either to God or man. *Not grudgingly, nor of necessity*; (saith the Apostle) *for God loveth a cheerful giver*, *2 Cor. 9. 7.* But if thou wilt do nothing while thou livest, it appears that thou dost it grudgingly and of necessity: be-

*Munera, quae
sibi dat moriens,
ea munera non
sunt.*

cause thou canst no longer hold it thy self, therefore thou partest with it to others; if thou mightest live always, thou wouldst never (it seemes) do any good to others at all. Therefore (as *Salomon* exhorteth) *in the morning sow thy seed*, *Eccles. 11. 6.* Begin betimes to do good: be like *Dorcas*, of whom it is said, that she was full of good works, and almes-deeds which she did, *Act. 9. 36.* When she was dead, the widows shewed *Peter* the coats and garments, which she had made while she was with them, *vers. 39.*

3. Continue so doing. *As we have opportunity, let us do.*

do good, Gal. 6. 10. that is, both whiles we have opportunity, and alſo as long as we have opportunity. *Let us not be weary of well doing; for in doing this we ſhall reape; if we ſaine not.* Gal. 6. 9. *In the morning ſow thy ſeed, and in the evening let not thine hand be ſtill,* Eccleſ. 5. Begin betimes, and hold our unto the end.

3. Do good to all, as occasion requireth, and ability ſerveth. *As we have opportunity,* (ſaith the Apoſtle)

let us do good unto all men. Gal. 6. 10. To ſome indeed more eſpecially we ought to do it, as the Apoſtle there

addes, eſpecially to thoſe that are of the houſhold of faith.

Thus David ſaith that his goodneſſe did extend to the ſinners, that is, to them principally, though not to them only. *Pſal. 135. 3.* And our Saviour ſhewes that at the

laſt day he will chiefly take notice of the good that was done, or not done to ſuch, namely the ſinners, and

thoſe that are of the houſhold of faith. *Verily I ſay unto you, Inaſmuch as ye have done it to one of the leaſt of theſe*

my brethren, you have done it unto me. *Matth. 25. 40.*

And verſ. 45. *Verily I ſay unto you, Inaſmuch as you have not done it to one of the leaſt of theſe, you did it not to me.*

So alſo ceteris paribus, if other reſpects be alike, we are to do good to kinſfolks, friends and acquaintance rather than to others, their neceſſities being as great as the

neceſſities of others. The Apoſtle having ſaid, Honour, that is, relieve widowers that are widowers indeed, that is,

that are deſolate, and have none to provide for them; he addes immediately; *But if any widow have children or*

nephews, let them (viz. theſe children or nephews) learne to ſhew piety (or as the margin hath it, kindneſſe)

at home, and to requite their parents, for that is good and acceptable before God, 1 Tim. 5. 3, 4. And verſ. 8. *But if any provide not for his own, and chiefly for thoſe of his own*

houſe (or according to the marginal reading, kindred) he hath denied the faith, and is worſe then an infidel. Yet our

beneficence muſt not be confined to ſome, and reſtrained from others, but it muſt be (ſo farre as we are able,

SALEM 13. extended unto all. Though they be wicked and ungodly, yet if need be, we must help, and succour them. As we have opportunity we must do good, not only to those that are of the household of faith, but unto all, therefore even to such as are aliens from the faith, and enemies unto it. Our Saviour bids, *Be ye merciful as your heavenly Father is merciful*, Luke 6. 36. And immediately before, he shewes how merciful God is: *For he is kind* (saith he) *to the unthankful and to the evil*, verl. 35. *He maketh his sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust*, Matth. 5. 45.

This Chrysostome preſsetteth with great vehemencie: *Though he that asketh relief of thee (saith he) be a murderer, though he be an robber, whatsoever he be, dost thou not think him worthy of a piece of bread, or of a little money? Yet thy Lord doth even cause his sun to shine upon him.* It is not merit, but miserie that is the object of mercy. Seest thou therefore any in misery? looke no further, that is enough why thou shouldest shew mercy. This also is to be considered, that the good which is done to any, is not accepted of God according to the qualification of him to whom it is done, but according to the affection of him that doth it. Some may here object that in 2 Chron. 19. 2. *Shouldst thou*

help the ungodly, and love them that hate the Lord? there fore wrath is upon thee from before the Lord. But I answer unto Jehoshaphat, who

joyned with Ahab a wicked man, and assisted him in a wicked enterprize, to wit, in going up to battle against Ramoth-Gilead, when as God by the Prophet Adoniah had expressly declared his minde against it. See 2 Chron. 18. Thus indeed the wicked are not

Ne pigrescam in hoc viscera misericordie, quia tibi homo peccator occurrit: aliud quod homo, aliud quod peccator: quod homo, opus Dei; quod peccator, opus hominis: de operi Dei, noli operi hominis. August. in Psal. 102.

SUM. 13.

not to be helped, not so as to maintaine them in their wickedness, but so as to relieve them their distresse, they are to be helped. Again, although they be meere strangers to us, such as we never saw before, nor it may be shall ever see again, yet if the case and condition that they are in call for it, we ought to do them good. Our Saviour by a parable, *Luke 10. 30, &c.* teacheth us, that though one be otherwise never so much a stranger, yet we are to account him a neighbour; and if he stand in neede, to afford him succour. Though they be such as are never likely to make requital, yet we must not refuse to do them good. *If you do good (saith Christ) to them which do good to you, what thank have ye? for sinners also do even the same, Luke 6. 33.* And vers. 34. *Do good (saith he) and lend, hoping for nothing again, that is, not hoping to receive again the like courtesy) and your reward shall be great in heaven, and ye shall be the children of the Highest.* The more we do good to those that are not able to requite us, the more we resemble God, who doth good to all, but cannot be required by any. And the lesse able men are to requite us, the more will God requite us, if we do them good for his sake. *When thou makest a dinner, or a supper, (saith Christ) call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbours, (only such as are able, and likely to requite thee kindness) lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poore, the maimed, the lame, and the blinde. And thou shalt be blessed, for they cannot recompence thee: for thou shalt be recompenced at the resurrection of the just, Luke 14. 12, 13, 14.*

Finally, though they be our enemies, yet if their necessities require it, and we be able to doe it; we ought to do them good. *If thou meet thine enemies oxe or his asse going astray, thou shalt surely bring it back to him again. If thou see the asse of him that hateth thee, lying under his bur-*

In peccatore duo sunt, culpa et natura. Est subveniendum peccatori quantum ad sustentationem naturae, non autem quantum ad momentum culpae. Aquin. 22. quæst. 32. art. 2.

SER. M. 12. *burthen, and wouldest forbear to help him; thou shalt surely help with him, Exod. 23. 4, 5. If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink. For thou shalt keep scales of fire on his head, (either melt him with thy kindness, or bring more wrath upon him for his obstinacy and ingratitude) and the Lord shall reward thee, Pro. 25. 21, 22. Rom. 12. 20. Thou hast heard that it hath been said, (viz. by the Scribes and Pharisees, who did put false glosses upon the law of God) thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies; bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, Mat. 5. 43, 44.*

4. *Do good to others, especially in respect of their souls. Christ went about doing good, and healing all that were oppressed of the devil, Act. 10. 38. He healed those that were oppressed of the devil corporally, but more especially those that were spiritually oppressed of him: his chief care was for the soule. So Paul especially laboured to do good to the souls of others; I will not gladly spend, and be spent (saith he) for you, 2 Cor. 12. 15. In the Original (as is noted in the margin) it is, for your souls. Thus ought Ministers to care for the souls of people, feeding the flocks of God, which is among them, 1 Pet. 5. 2. Feeding them with knowledge and with understanding, Jer. 3. 15. So ought parents chiefly to provide for the souls of their children, bringing them up in the nurture and admonition of the Lord, Ephel. 6. 4. And masters should have special care of the souls of their servants, that both they themselves, and their house also (even all of their family) may serve the Lord, Job. 24. ver. 15. And generally all should especially do good to the souls of others, teaching and admonishing one another, Col. 3. 16, and exhorting one another, 1 Thess. 5. 13.*

SERM. XIV.

Pfal. 15. 3.

Nor taketh up a reproach against his neighbour.

Here follows a fourth special property of the person spoken of verf. 1. to wit, one that shall abide in Gods tabernacle, and dwell in his holy hill; he is one that *maketh not up a reproach against his neighbour.*

By neighbours here, as in the words going before, is meant any other.

By reproach is meant any speech, or gesture, or action, tending to the infamy and disgrace of another. *I have heard reproach*, saith David; then immediately he adds, *shame hath covered my face*, Psal. 69. 7. So *Jeremie*, *We are confounded*, (saith he) *because we have heard reproach*, *shame hath covered our faces*, Jer. 51. 51. Which words also shew that reproach doth consist in speech, (*We have heard reproach*) yet doth it not only consist in speech, but in gestures and actions also. *Thou makest us a reproach to our neighbours*, (say the people of God unto him) *a scorn and derision to them that are round about us*. *Thou makest us a by-word among the heathen*; *a shaking of the head among the people*, Psal. 44. 13, 14. The shaking of the head at one by way of scorn, is a reproaching of him. *I became* (saith David) *a reproach unto them*; *when they looked upon me, they shook their heads*, Psal. 109. 25. Thus some reproached Christ when he was crucified, *They that passed by railed on him, wagging their heads, &c.* Mark 15. 29. So by way of derision to make a wide mouth, and to draw out the tongue against any, is to reproach them, *Isai. 57. 4.* And to do any thing;

§ 22. 14. thing to another whereby to expose him to shame and contempt, is to reproach. As when Hannu took Davids messengers, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away, 2 Sam. 10. 4. This was a great reproach done unto them, *The men were greatly ashamed*, vers. 5. So when by way of derision they put a scarlet robe upon Christ, and platted a crowne of thornes, and put it on his head, and put a reed into his hand instead of a scepter, *Matth. 27. 28, 29.* Now to take up a reproach, is either to raise and utter a reproach, or to receive and admit a reproach. The Hebrew word נָסַף *nasa* will beare both: and some here interpret it the one way, some the other; *Jen. Non offert, he doth not utter. Lxx. & idem. Vulg. Non accepit, he hath not received.* So the Geneva translation, *that receiveth not.* And our last Translation instead of *taketh up*, in the margent hath, *receiveth, or endureth.* I shall treat of the words in both senses; and first in this, *nor taketh up*, that is, *nor raiseth, or uttereth a reproach against his neighbour.*

Dott.

So the observation is this: *It is the propertie of those that have interest in God, and should be the care of all that would be saved, not to raise, or utter a reproach against their neighbour.*

Whosoever (saith Christ) *shall say unto his brother, Racha, (which is a word of reproach and contempt) shall be in danger of the counsell: but whosoever shall say, Thou foole, (which is a higher degree of reproach) shall be in danger of bel fire, Matth. 5. 22.* So Paul reckoneth revilers among those that shall not inherit the kingdome of God, 1 Cor. 6. 10. And speaking of such as professing Christianity, yet live so unchristianly, that their society and familiarity is to be avoided, he mentioneth a railer as one of this sort, 1 Cor. 5. 11.

For the further proof of this point, there is the same argument as was used before in the point, of backbiting.

For

For he that reproacheth another, though he speak nothing but what is true, yet he wants love, because he seeketh to disgrace him, whom he reproacheth. Now he that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes; 1 John 2, 9, 10, 11. If that which he speaketh by way of reproach be false, then wanting not only love, but truth also, he falls into further condemnation.

In vain then do they flatter themselves, and presume that their estate is good, and yet make no conscience of this duty, to take heed of reproaching their neighbour.

Some are of *Nabals* disposition; there is no speaking unto them, though one doe it never so calmly, never so respectfully, he shall have nothing but reproaches from them. He is such a son of *Belial*, (said they of *Nabal*) that a man cannot speake to him; 1 Sam. 25. verf. 17. Though *David* shewed all respect that might be unto *Nabal* both by word and deed; he commanded his messengers to speake thus unto him, Peace be both to thee, and peace be to thine house, and peace be to all that thou hast; 1 Sam. 25. 6. And *Nabals* own servants confessed, that *David* and his men were very good unto them, they were not hurt, nor missed any thing as long as they were conversant with them; when they were in the fields, they were a wall unto them both by night and by day, all the while they rested with them keeping sleep; ver. 16, 17. yet *Belial*, (said they) *David* the messenger, one of the wilderness men, salute our Master, and he raised on them; ver. 14. Indeed he smiled both on them, and on *David* that sent them. Who is *David* (said he) and what is the fruit of his life? I have been in the way for many years, a doyle that break every day from his Master. Shall I then take any bread, any covering, any water, and my staff that

2/2 L.

102. 14. I have killed for my sheeters, and give it unto men whom I know not whence they be.

Some, though they be not of such a churlish spirit, yet if they receive any injury or affront, or conceive any to be done them, presently they fall foul upon those that did it, or whom they suppose to have done it, and load them with reproaches for it. But Christ when he was reviled, reviled not again, 1 Pet. 2. 23. And him Christians ought to follow, not rendering evil for evil, or railing for railing, but contrariwise blessing, 1 Pet. 3. v. 9. Thus Paul professeth that he did: Being reviled, (saith he) we bless: being persecuted, we suffer it: Being defamed, we intreat. We are made as the filth of the world, and are the off-scouring of all things in this day, 1 Cor. 4. vers. 12, 13. So David complaining that some did seek after his life, and lay snares for him, did speak malicious things, and imagine deceits against him all the day long; But I (saith he) as a deaf man, heard not, and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproaches, much less reproaches, Psalm 38. 10, 13, 14.

אני העולם סתים אלם נוכח מן שכולם עצמו
בשעה מורה שלמותם כן ושותק ושומע חכמו
ואיננו שטיב. That is, The world cannot subsist without patient bearing of reproaches. Kimchi on Rad.

Some if they have to do with their inferiours, and such as are under them, think they may reproach them at their pleasure. But Job shewes his integrity in this, that he did not despise the cause of his maid-servant, nor of his maid-servant, when they contended with him, Job 31. 13. He durst not rail on them, and revile them, as some in such cases are apt to do. What then shall I do (saith he) when God stands up, and when he shall visit, what shall I answer him? Did not he that made me in the womb, make him? and did not one fashion us in the womb? vers. 14, 15.

But

But if it be not lawful to reprove inferiours, much leſſe ſuperiours. *Thou ſhalt not revile the gods*; (that is, Judges and Magiſtrates) *neither ſhalt thou revile the ruler of thy people*; Exod. 22. verſ. 28. This precept muſt be thought himſelf of, when having been (it ſeemes) tranſported with paſſion, ſo as to call *Achan* the high-prieſt a whiſed wall, ſome ſaying unto him, *Revileſt thou Gods high-prieſt*? he answered, *I wiſt not; brethren, what he was the high-prieſt? for it is written, Thou ſhalt not ſpeake evil of the ruler of thy people*; Act. 23. 3, 4. They are not afraid (ſaith S. Peter of ſome) to ſpeake evil of dignities: *Whereas angels, which are greater in power and might, bring not railing accuſation againſt them before the Lord*; 2 Pet. 2. verſes 10, 11. So alſo S. Jude taxing ſome, whom he calleth filthy dreamers; ſaith, *they deſpiſe dominion, and ſpeake evil of dignities*. Yet *Michael the archangel, when contending with the devil he diſputed about the body of Moſes, durſt not bring againſt him a railing accuſation; but ſaid, The Lord rebuke thee*; Jude verſ. 8, 9. This was the wickedneſſe of *Shimei*; that when *David* his lord and ſovereigne was perſecuted by *Absalom*, he railed on him and reviled him moſt grievouſly, calling him a man of *Belial*, a bloody man, and telling him that now God did meet with him, and pay him home for all his wickedneſſe. But God did at length meet with *Shimei* himſelf for this, and pay him home for it. For though *David* upon his ſubmiſſion and increaſe ſpared him, yet *Salomon* found out a way whereby to bring that vengeance upon him, which he had deſerved; 1 King. 2. 44, 48.

Such alſo moſt haynoully offend, who reproach Gods Miniſters. When little children mocked the Prophet *Eliſha*, calling him bald-pate, God preſently ſent two three-bears among them; which tare in peeces two and forty of them; 2 King. 2. 23, 24.

So they alſo that reproach Gods people. Draw neare *hither ye ſons of the forceraffe, the ſeed of the adulterer*; and ſee where. *Againſt whom do you ſport your ſelves? againſt*

SVB. 14. *when make ye a wise man, and draw out the tongue?*
Isai. 57. 3, 4.

Yet what more common with some, than to revile, or taunt both Gods people and his Ministers? And especially when either Ministers or others (as their place and calling doth require) reprove them for their exorbitancies and mis-doings, then they powre out reproaches upon them. *I am in derision daily* (saith *Jeremie*) *every one mocketh me. For since I spake, I cryed out, I cried, violence and spoile: because the word of the Lord was made a reproach unto me, and a derision daily.* Jer. 20. vers. 7, 8. So when the man that was borne blinde pleaded with the Pharisees in the behalfe of our Saviour, and let them see how perverse they were in their carriage towards him, they reviled him, saying, *Thou wast altogether borne in sin, and dost thou teach us?* John 9. 34. But let such as reproach those that reprove them, consider that of *Salomon*, or rather of the Lord by *Salomon*, Prov. 1. vers. 22, — 31. *How long ye simple ones will ye love simplicity, and scorners delight in their scoffing? and fools hate knowledge? Turne you at my reproof: behold, I will powre out my Spirit unto you, I will make known my words unto you. Because I called, and ye refused; I stretched out my hand, and no man regarded: But ye set at naught all my counsel, and would none of my reproof. I also will laugh at your calamity, and mocke when your fear cometh. When your feare cometh as a desolation, and your destruction as a whirlwinde, when distress and anguish cometh upon you; Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me. For that they hated knowledge, and did not choose the feare of the Lord: They would none of my counsel, they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.*

Use 2.

Secondly, Let all be exhorted to refrain as from other sins, so this of reproaching their neighbours. Consider these motives:

1. Re-

1. Reproaches though lightly and easily merited, yet are not light and easie to be endured. Indeed they that are reproached, should consider what it is for which they are reproached. If it be for sin, they should not be so much troubled at the reproach, as at the sin which is the cause of it. David first prayed to be delivered from his sins, and then from the reproach of men. Deliver me (saith he) from all my transgressions, and make me not a reproach to the foolish; Psal. 39. 8. If any be reproached for that wherein they are not faulty, they have no reason to regard it. Hearken unto me ye that know righteousness, (saith the Lord) the people in whose heart is my law: fear ye not the reproach of men, neither be afraid of their revilings. For the moth shall eat them up like a garment, and the worms shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation; Isai. 51. 7, 8. And if (as many times it happeneth) any be reproached for well-doing, they have reason to rejoyce in it. If ye be reproached for the name of Christ, happy are you; for the spirit of glory, and of God resteth on you: on their part he is evil spoken of, but on your part he is glorified; 1 Pet. 4. 14. Blessed are ye (saith Christ) when men shall revile you, and persecute you, and speak all manner of evil against you falsely for my sake. Rejoyce and be exceedingly glad; for great is your reward in heaven: for so persecuted they the Prophets which were before you, Matth. 5. vers. 11, 12. Yet however reproach in it self considered is very grievous, and hard to bear. Jeremie complains sore of this, that he was mocked and derided; Jer. 20. 7, 8. It made him even ready to give over the work that God did set him about, because thereby he saw himself exposed to reproach and derision. The word of the Lord (saith he) was a reproach unto me, and a derision daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in my heart as a burning fire that steeled up in my bones, and I was weary with forbearing, and I could not stay; Jerem. 20. 8, 9. So the people of

Salm. 140.

Motives to refrain from reproaching.

Habet enim calcem quemdam contumeliam, quem patitur etiam prudentes difficillime possunt. Daven. in Col. 3. 21.

God

SER. 14. God make their complaint unto him, saying, *Thou makest us a reproach to our neighbours; a scorn and a derision to them that are round about us*, Psal. 44. 13. See also Psal. 139. 3, 4. So David in like manner complaineth, *Thou hast known my reproach*, (saith he unto God) *and my shame, and my dishonour; mine adversaries are all before thee. Reproach hath broken mine heart, and I am full of heaviness*, Psal. 69. 19, 20. Mockings are reckoned among the grievous persecutions, which the godly endured, Heb. 11. 36. *Ismaels mocking of Isaac* is called by the Apostle a persecuting of him, Gen. 21. 9. with Gal. 4. verſ. 29.

2. Such as reproach others are foolish. *Make me not a reproach to the foolish*, saith David, Psal. 39. 8. Why do any reproach others? Is it for well-doing? What more absurd and unreasonable then to reproach any for that for which they should praise them? *We unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter*, Isai. 5. 20. Such as speak evil of others, and revile them because they will not run with them to the same excess of riot, they shall be sure to give an account to him that is ready to judge both the quicke and the dead, 1 Pet. 4. 4, 5. Do any reproach others because they are poore, and of low estate? This also is against reason. *Who mocketh the poore, reproacheth his Maker*, Prov. 17. 5. For it is God that both maketh rich, and maketh poore, as he pleaseth. *The rich and the poore meet together: the Lord is the maker of them all*, Proverb. 22. 2. *The Lord maketh poore, and maketh rich*, 1 Sam. 2. 9. God might have made thee poore, and the other rich; yet for ought thou knowest he may yet doe it. So if thou reproachest others because of any affliction that they are in, consider that God might have sent, and yet may send the like affliction, or worse upon thee. Besides, such as are poore, or any way afflicted, ought to be pitied, and succoured if it may be. *To him that is afflicted, pitie should*

Nil habet infelix paupertas durius in se, Quam quod ridiculos homines facit.
Horat.

should be shamed, *Sec.* Job 6. 14. Do not then by reproaches add more affliction unto such as are afflicted enough already. See what bitter imprecations David, not by his own spirit, but by the spirit of God, doth powre out against those that persecute him, whom God hath smitten, and talke to the grief of those whom he hath wounded, *Psal.* 69. 22, -- 26. Is it for sin that any reproach others? Yea even that is no just cause why they should do it. If others sin, we should mourne and pray for them, and as we have opportunity admonish and reprove them, but not reproach them.

For 1. This is the way to make them worse and not better. It is true, God can bring light out of darkness, and make a reproach work for the conversion of a sinner, as *Austine* relates that his mother by this meanes was reclaimed from a vice with which she had been infected: but the nature of reproach is such, as that it is more apt to work a quite contrary effect. They that are reprovved, are ready to confesse it so as if they were reproached. *Myfter*, (said one to Christ) *thou saying, thou reproachest me also*, *Luke* 11. 45. This makes people so to distast reproof; how much more will they distast it, when it plainly appears that they are reproached? *Salomon* therefore requirés wisdom in a reproover, as well as obedience in him that is reprovved. *As an earring of gold, and an ornament of fine gold, so is a wise reproover upon an obedient ear*, *Proy.* 25. 12. Now the wisdom of a reproover consists much in this, that he reprove so as that it may appeare to be a reproofe, but not a reproach; that his aime and endeavour is to reforme, not to defame.

*Aug. Conf. III
lib. 9. cap. 8.*

2. Either thou hast false thy self into as great sin; or mayest fall; and this consideration should keepe from reproaching others, though it be for sin. We ought so speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. For we our selves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures,

SUM. 14. *Surer, &c. Titus 3. 2, 3. If a man be overtaken with a fault, ye that are spiritual restore such as one with the spirit of meekness, considering thy self lest thou also be tempted, Gal. 6. 1. Especially if it appeare that one hath repented of his sin, he is not to be reproached for it, nor upbraided with it. If the wicked will turne from all his sins, &c. all his transgressions that he hath committed, they shall not be mentioned unto him, Ezek. 18. 21, 22. God will not mention them so as to impute them, therefore much lesse should we mention them so as to reproach for them. It is observable, that Matthew mentioning himself among the Apostles, calls himself the Publican, Math. 10. vers. 3. So magnifying the grace of Christ towards him in making him an Apostle, who had been a Publican: but Mark and Luke rehearsing the names of the Apostles, never terme him so, Mark 3. 18. Luke 6. 15. lest they might seeme to reproach him. So Paul after he was converted and called to be an Apostle, for the same reason acknowledgeth what he had been, namely a blasphemers, and a persecutor, and injurious, 1 Tim. 1. 13. But Peter speaking of him, saith, Our beloved brother Paul, 1 Pet. 3. 15. And so Paul speaking of Onesimus who had been a fugitive, one that had run away from his master, and (as it seemeth) had also purloyned from him, yet now that he was become a convert, Paul speaks most respectfully and affectionately of him: I beseech thee (saith he to Philemon) for my son Onesimus, &c. Philem. v. 10. And vers. 12. Thou therefore receive him, that is mine own bowels. And vers. 16. Not now as a servant, but above a servant, a brother beloved, specially to me; but how much more unto thee, both in the flesh, and in the Lord?*

3. Reproaches are many times a cause of much mischief. Grievous words stirre up anger, saith Salomon, Proverb. 15. 1. Now reproachfull words are grievous words, and so apt to stir up anger, and consequently to cause much mischief. For wrath is cruel, and anger is outrageous, as the wise man also observes, Prov. 27. 4.

The

The men of Ephraim reproaching the Gileadites, and saying, *The Gileadites are fugitives of Ephraim, among the Ephraimites, and among the Manassites; the Gileadites were so exasperated against them, that they slew forty and two thousand of them, Judg. 12. 4, and 6. Thus a fools lips enter into contention, and his mouth calleth for strokes. A fools mouth is his destruction, and his lips are the snare of his soul, Prov. 18. 7, 8. And therefore there is need to resolve with David, to take heed unto our wayes, that we offend not with our tongue, Psal. 39. 1. and to pray as he did, Set a watch, O Lord; before my mouth, and keep the doore of my lips, Psal. 141. 3.*

But (may some say) is it not lawfull in some case to use reproachful words? Do we not finde that the Prophets, Apostles, and Christ himself sometimes did use them? And may not parents use such words upon occasion towards their children, and masters towards their servants? may they not call them fools, dolts, &c. may they not yet be blamelesse?

Quest.

I answer, A reproach (as *Aquinas* observes) may be considered either formally, to wit, in respect of the minde, and intention to dishonour and disgrace, which indeed is it that doth properly make a reproach: and so reproachful words may in no case be used. Or a reproach may be considered materially in respect of the words themselves; and so sometimes reproachful words may be used, to wit, to correct and amend those against whom they are used. Thus the Prophet *Esay* called the rulers and people of Israel, *rulers of Sodom, and people of Gomorrah*, *Isai. 1. 10.* And *Paul* cryed out, *O foolish Galatians*, &c. *Are ye so foolish?* &c. *Gal. 3. 1, 3.* So also our Saviour called some of his disciples *fools*, and *slow of heart to beleve*, &c. *Luke 24. 25.*

Answ.

*Aquin. 2. 2.
& quæst. 7.
art. 2.*

But (may some say again) may not one speake against another to disgrace him?

Quest.

I answer, One may upon occasion speake against another, so as to paint him out in his colours, that others

Answ.

T

may

SERM. 17. may beware of being seduced, or infected, or any way prejudiced by him. Thus Christ called the Pharisees *blinde guides*, *Math. 23. 16.* *Fools and blinde*, *vers. 19.* *Serpents, and generation of vipers*, *vers. 33.* So Paul termed Elymas full of all subtilty and mischief, the child of the devil, the enemy of all righteousness, *Ac. 13. 10.* And speaking of others, *Such (saith he) are false Apostles, deceitful walkers, transforming themselves into the Apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his Ministers also be transformed into the Ministers of Christ,* *2 Cor. 11. 13, 14, 15.* Such words are not properly to disgrace those of whom they are used, they are not to rake away their good name, or to blemish their just and due reputation; but to discover their fraud, hypocrisie and wickedness, and so to prevent that hurt, which otherwise were likely to ensue.

SERM. XV.

Psal. 15. 3.

Not take up a reproach against his neighbour.

THe taking up of a reproach (as I have shewed before) may be understood either of the uttering of a reproach, or of the receiving, admitting and enduring of it. In the former sense I have already handled the words; now I shall treat of them in the latter sense: and so the observation is this:

Bel.

It is the property of the saints, and the duty of all, not to receive, admit or entertain a reproach against another, if they can hinder it.

Thou shalt not raise up a false report, may

SERM. 15. Such a case be more bold then wise, more secure then safe. So it fared with *Gedaliah*, who when he was told that *Ishmael* did conspire against him, and intended to slay him, would not beleve it; and so through his too much confidence he fell unto that destruction, which otherwise he might have escaped, *Jer. 40. 14, 15, 16.* with Chap. 41. vers. 1, 2. So such as have authority over others, as Magistrates, Parents, and Masters, if they heare of the misdemeanours of those that are under them, they may and ought to regard it so as to search into the matter, and to finde out whether it be so or no: but they may not rashly beleve what is reported. This was *Dauids* fault in the matter of *Mephibosheth*, he was too hasty to admit *Ziba's* false accusation that he brought against him, *2 Sam. Chap. 16.* When the builders of *Babel* were about that proud work, it is said, that the Lord came down to see the city, and the tower which the children of men builded, *Gen. 11. 5.* So the Lord speaking unto *Abraham* of *Sodom* and *Gomorrhah*; Because (said he) the cry of *Sodom* and *Gomorrhah* is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know, *Gen. 18. 20, 21.*

The Scripture in these places (as some of the Rabbines observe) speakes of God after the manner of men, to shew that none ought to judge of repores untill they understand the truth of them. This course the Lord prescribed by *Moses*, saying, If thou shalt heare say in one of the cities, which the Lord thy God hath given thee to dwell there, saying, Certaine men, the children of *Belial*, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known: Then shalt thou enquire and make search, and ask diligently; and behold, if it be truth, and the thing certaine that such abomination is wrought among you: Thou shalt surely smite the inhabitants of that city with the edge of the sword, &c. *Deut. 13. 12, 13, 14, 15.*

This

Vide si liber
Annotationes
meas in Gene-
sin ad loca ci-
tata.

This rule Job observed; *The cause* (saith he) *which I knew not, I sought out*, Job 19: 16. Thus Nicodemus pleaded in the behalf of Christ, when some were very forward to condemne him; *Doth our Law* (saith he) *judge any man before it heare him, and know what he doth?* John 7. 51. Yea Festus, a heathen man, shewed that the law of the Romans in this did concur with Gods law. For relating unto Agrippa the matter concerning Paul, to wit, that the Jews were earnest to have judgement against him, *To whom* (saith he) *I answered that it is not the manner of the Romans to deliver any man to die, before that he which is accused, have the accusers face to face, and have licence to answer for himself concerning the crime laid against him*, Act. 25: 16. It is said of Alexander the Great, that when any came unto him with an accusation against another, he would stop one ear, reserving it for the defendant. *He that is first in his own cause* (saith Salomon) *seemeth just; but his neighbour cometh, and searcheth him*, Prov. 18: 17. This is that which we use to say, *One tale is good until another be told*; and therefore it is meete to heare both parties. For if a man determine any thing upon the hearing only of one partie, though he determine nothing but that which is just, yet he is not just in so doing. These two arguments prove that none ought to receive, admit or entertain a reproach against his neighbour. And there are also two arguments to prove that none ought to endure or suffer a reproach against his neighbour, if he can hinder it.

1. He is guilty of that sin which is committed, who might hinder it, and doth not. *Then shalt in any wise rebuke thy neighbour, and not suffer sin upon him*, Lev. 19: 17. If thou dost suffer sin upon thy neighbour, when thou mightest prevent it, thou bringest sin upon thy self. So there the marginal reading hath it, *And not suffer sin for him*, that is, for not reprooving him, and so not prevent-

SERM. 13.

Audi alteram partem.

Qui statuit aliquid parte in auditu

altera;

Aequum licet sit uerit, haud equum facit.

Sen. Trag.

Reasons why one should not endure a reproach against another.

VENA

Sxx. 15.

Héb. וְלֹא חָטָא עַל צֶלַע חָטָא

Chald. וְלֹא חָטָא עַל רִי לִיהּ חֻבָּא

Lxx. ὁ δὲ ἁγίος οὐ δούσεσσι παραλαβ.

Vulg. Ne habebis super illis percatum.

וְלֹא יִשְׁאָר עָלָיו חָטָא

venting his sin. The Original will beare that sense, and so the Chaldee Paraphrast, the Septuagint, and the vulgar Latine Interpreter, do expresse it. The Hebrew phrase is so used *Levit. 22. 9. They shall therefore keep mine ordinance, lest*

they beare sin for it. Thus *Eli* is charged with those sins, which were committed by his sons, 1 *Sam. 2. 29.* because he did not what he might for the reclaiming of them. *His sons made themselves vile, and he restrained them not,* 1 *Sam. 3. 13.*

2. Every one is bound, as much as in him lieth, to maintain the credit and good name of his neighbour. The end of the commandment is charity, *Sec. 1 Tim. 1. 5.* Now charity is kinde, 1 *Cor. 13. 4.* It doth good as occasion requireth, and opportunity is offered. That commandment, *Thou shalt not kill*, binds us to preserve the life of our neighbour, if we may. So also that, *Thou shalt not beare false witness against thy neighbour*, requires an endeavour to preserve our neighbours good name, and consequently not to suffer him to be reproached, if we may hinder it.

Use 1.

This then makes for the conviction and reproof of many, who if they do not themselves reproach their neighbour, yet will receive a reproach against him, or suffer him to be reproached. This is so common, as if it were no sin at all; so farre are people from considering, that such as reproach, and they that receive or suffer a reproach, are alike guilty. What though the devil do not possesse thy tongue, so as to make thee speake reproachfully, yet if he possesse thine ear, so that thou dost willingly heare thy neighbour reproached, is not that enough to make thee the devils captive? The true mother of the child would rather have it intire, or not at all; but the pretended mother was willing to have it divided, 1 *King. 3. 26.* So God will either have all or

none

Detrahentes atque audientes pari reatu delinemus. Bern.

nore, but the devil will be content with a part, because he knowes that so he shall have all. SERM. 15.

Some, whatsoever reports they heare, not only entertaine them, but also declare them again unto others, and think this a plea sufficient for them, that they are not the first authours of those reports; they speak but what they heard before. But dost thou presently beleieve what thou hearest? If so, thou shewest thy self simple, to beleieve a thing meerly because it is reported. *The simple (saith Salomon) beleeveth every word: but the prudent man looketh well to his going*, Prov. 14. 15. Much more is it simplicity and follie to report a thing again, meerly because thou hast heard it. If thou dost not beleieve the report, thou art so much the more faulty, in that not beleieving it thy self, yet thou divulgest it to others, that they may beleieve it. Indeed though thou didst beleieve, yea know assuredly that it is so as is reported unto thee, yet if it tend only to the infamie and disgrace of thy neighbour, thou oughtest neither to report it again, nor to suffer it to be reported, if thou mayest prevent it: for *love covereth all sins*, Prov. 10. 12. But to report that, which thou neither knowest, nor beleevest, this is most grosse.

Some instead of suppressing reproaches against their neighbour, provoke others to raise them. *Report, say they, and wee will report*, Jer. 20. 10. They delight especially in such as come with tales and reports against their neighbour; such are most welcome guests unto them; they will feede the bellies of those that feede their ears in this kinde. But David was of another disposition, *whose privily slandereth his neighbour* (saith he) *him will I cut off*, Psal. 101. 5. And verf. 7. *He that talketh lies, shall not tarry in my sight*. So it is recorded of *Achise*, that over his table he used to have two verses written, which were to this effect, that it was no table for any that would backbite and reproach their neighbour.

*Quisquis amat
dictum absentis
rodere famam,
Hanc mensam
veritatis non
esse sibi.*

Let

SERM. 15. Let it then be the care of every one not so much as to receive, or entertaine, or endure a reproach against his neighbour.

Use 2.

Motives not to receive or endure a reproach against another.

Consider 1. It is a signe one is naught himself, when he easily entertaineth an evil report of another. *A wicked doer* (saith Salomon) *giveth heed to false lips, and a liar giveth ear to a naughty tongue*, Proverb. 17. 4. If we our selves be good, we will not lightly judge others evil, not hastily beleieve the sinister reports that we heare of them.

2. Almost all the evil and mischief that cometh by backbiring, tale-bearing and whispering, cometh through the fault of those that receive and entertaine the tales which are brought unto them. Whereas usually the tale-bearer hurteth three at once, himself, him to whom, and him of whom he speaketh: if care were not given unto him, if his reports were not entertained, he should hurt none but himself. *Wherefore hearest thou mens words*, (saith David to Saul) *Saying, Behold, David seeketh thy hurt*? 1 Sam. 24. 9. If Saul had not given care to those that slandered David, as if he had conspired against him, both he had been freed from much sin, and David also from much trouble.

3. Even the hurt that cometh to the tale-bearer himself, is partly through his fault that hearkeneth unto him; for by this means he is confirmed and encouraged in his evil course. *If a ruler* (saith Salomon) *hearken to lies, all his servants are wicked*, Prov. 29. 12. Such as are otherwise so disposed, will be the more ready to carry tales, and to raise reports, when they know others ready to receive them. Whereas if we did stop our ears from hearing tales, we should stop the mouths of others from telling them. *If there were no receivers, (we say) there would be no thieves.* So if there were no tale-bearers, there would be no tale-bearing. *The wrath-mind* (saith Salomon) *driveth away paine, so doth an angry countenance a backbiting tongue*, Prov. 25. 23. In the margin it is other-

otherwise read, viz. thus, *The northwinds bringeth forth rain, so doth a backbiting tongue an angry countenance.* And in that sense doth the Chaldee Paraphrast, R. Salomon and R. Levi take it; but the other reading is followed by *Aben Ezra*, and the vulgar Latine Translation. However, the sense comes in effect all to one, and still it is spoken (as *Aben Ezra* notes, על דרך מוסר) by way of instruction and admonition, not to receive, or suffer a backbiting tongue. If thou perceivest any begin to defame and reproach others, shew him no countenance, lend no eare unto him, but frown upon him, or turne away from him; one way or other make it appear that thou art not pleased with him, and this will stop his mouth. As *Paul* did shake off the viper, so do thou shake off a backbiter.

Ep., dum te videt non libenter audire, non facile detrahere. Hieron. ad Neposian. de vita Clericorum.

Non minus auribus quam lingua fugias detractionem. — On discat non libenter dicere, quod didicerit non libenter audiri. Author Epistolæ ad Demetr. virg. cap. 19.

Nemo invito auditari libenter. Sagitta in lapidem nunquam figitur; interdum resiliens percussit dirigentem. Discat detra-

4. He that hath once entertained a reproach against another, though afterward he come to see his error, yet he will not easily acknowledge the wrong that he hath done his neighbour, and make him amends for it. We may see this even in *David*, who having once received *Ziba's* false accusation against *Mephibosheth*, and thereupon bidden *Ziba* take all that did pertain unto *Mephibosheth*, 2 Sam. 16. Chap. when at length *Mephibosheth* let him understand what wrong *Ziba* had done him; he put him off very coldly, saying, *Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land*, 2 Sam. 19. 29. The Rabbines say, that when *David* said, *Thou and Ziba divide the land*, a voice from heaven answered, *Let Rehobram and Jeroboam divide the Kingdom*, as if this happened as a punishment of *David's* sin, in that he hearkned unto *Ziba*, when he slandered *Mephibosheth*, and would not hearken to *Mephibosheth* when he made his apologie, and shewed how perfidious-

R. David Kimchi ad 2 Sam. 19. 29.

SERM. 15. ly *Ziba* had dealt with him. The Scripture shewes us not this, but another cause of the division of the kingdom, 1 *King.* 11. 11, 12, 13. and 12. 29, &c. Yet *David* herein was very faulty, first to hearken to *Ziba's* slanderous tongue, and thereupon to give a rash sentence against *Mephibosheth*; and then not to reverse the sentence so fully as he should have done, when he was convinced of the iniquity of it. And this example may shew how dangerous it is to entertaine a report against another over-hastily; and how hard it is to do our neighbour right, when we have once done him wrong in this kinde.

Now by how much the credit and reputation of any is of greater concernment, by so much the more all ought to be farre from receiving, or enduring a reproach against them, as against Magistrates and Ministers, and eminent Professours of Religion. I have shewed before, that such especially are not to be reproached; and even so against such especially a reproach is not to be received, nor endured. The people by hearkning unto *Absalom*, when he reproached *David*, were drawn into rebellion, 2 *Sam.* 15. 3, &c. So also people are brought into a contempt of Ministers, and the ministry it selfe, by entertaining the reproaches that are cast upon them.

And therefore as Satan and ungodly men labour what they can to asperse them, and to make them infamous; so such as feare God must indeavour to uphold and maintain their reputation, and not to entertaine, or endure a reproach against them, if they can hinder it.

The Apostle would not have an accusation received against an elder (that is, a Minister) under two or three witnesses, 1 *Tim.* 5. 19. None by the law of *Moses* was to be condemned, except there were two or three witnesses produced against him: but this is much more which the Apostle requires in respect of a Minister, so

Et longè aliud
condemnare (de
quo Deut. 17.
& 19.) & ac-
cusationem re-
cipere. Precipit
Apostolus

ne recipiendam quidem esse accusationem adversus presbyterum, nisi testium quali-
bus prius examinatis. *Epistola ad 1 Tim.* 5. 19.

SERM. II.

wit, that except there be two or three to bear witness to it, an accusation is not so much as to be received against him. This (as *Cajetan* and others observe) is the privilege, which by the Apostles rule doth belong to Ministers. Thus also, by how much any are more eminent in professing religion, by so much the lesse should a reproach be admitted against them; because it redounds not only to the disgrace of the person, but also of the profession. The devil is alwayes bu-

sy to reproach the saints and servants of God, thereby to make the truth, which they professe, odious, to withhold from it such as are yet aliens, and to withdraw such as do but slightly embrace it. *As concerning this sect*, (said the Jews to *Paul*, meaning those that professed the Lord Jesus to be the Christ) *we know that it is everywhere spoken against*, *Act. 28. 22.* What reproaches! soone after the Apostles times were cast upon Christians by the Pagans, appears by the writings of those that lived in those times. *They believe those things of us*, (saith *Tertullian*) *which are not proved; neither will they have them examined, lest they be proved to be false.*

The devils (saith *Minutius Felix*) do so possess mens minds, and stop their breasts, that they begin to hate us before they know us, lest if they did know us, either they might imitate us, or not be able however to condemne us. As therefore Christians ought to walke

to us to give none occasion to any to speake reproachfully; so also they should not easily give heed to those that speake in that manner against professors, lest thereby religion it selfe become infamous, this being the policie of the devil (as *Cyprian* observes) to reduce and slander the

Non facile admittendam censuram accusationem presbyteri ratione statuit. Non enim vult ut accusatione admitti subiacet discrimini progressus an sint testes sufficientes, an deficient testes, sed quod ipsa accusatio non admittatur nisi constet de sufficientibus & idoneis testibus. Et hoc est privilegium presbyterorum ex hâc Pauli ordinatione. Cajetan. ad 1 Tim. 5. 19. See before, Sermon 9.

Credant de nobis, que non probantur: nolunt inquiri, ne probentur non esse. Tertull. in Apologet.

Sic occupant animos (demones) obstruunt pectora, ut ante nos incipiant homines odire, quam nosse; ne cognitas aut imitari possint, aut damnare non possint. Minut. Fel. in Octav.

Scias hoc esse diaboli, ut ser-

SERM. 16.

vos Dei mendacio laceret, & opinionibus falsis gloriosum nomen defamet, ut qui conscientie sue luce clarescunt, alienis rumoribus sordidantur. Cyprian.

the servants of God, and with false reports to defame that glorious name by which they are called; that so they who shine with the lustre of a cleare conscience, may be defiled with the reproaches which others cast upon them.

SERM. XVI.

Psal. 15. 4.

In whose eyes a vile person is contemned, but he honoureth them that feare the Lord.

THis is the fifth special property of him that shal abide in Gods tabernacle, and dwell in his holy hill; here he is described by his disposition both towards the wicked, and towards the godly; he contemneth the one, but honoureth the other.

The former branch is so concise in the Original, that it is somewhat obscure, and subject to diverse interpretations. Some of the Jewish expositors understand it so, as if it set forth the humilky of the person spoken of. The

חטעם כי עובד חטום
כר מצוח ששמר וכר
טוב טעטח נבוח ונקר
חונה בעינוי כנגד מה
שהא חייב לעשות לכבוד
בוראו.

Aben Ezra ad loc.

Chaldee Paraphrast renders it thus: *Who is vile in his own sight, and despised.* In like manner Aben Ezra: *The sense (saith he) is, that the servant of God; whatsoever precept he observeth, and whatsoever good he doth, thinks it small and light in respect of what he ought to doe for the honour of his Creator.*

Thus

Thus also Kimchi: *Though he be upright, (saith he) and work righteousness, and speak the truth, yet doth he not therefore vaunt himself; but is vile in his own eyes, and despised, and thinketh with himself, that he doth not one thing of a thousand that he ought to doe to the glory of the blessed Creatour.*

This sense in it self considered is good; for it is the property of the godly to think modestly and meanly of themselves:

though they have respect to all Gods commandments, *Psal. 119. 6.* and desire to walke worthy of him to all pleasing, and to *Col. 1. 17.* be fruitful in every good work, yet they know and acknowledge that they fail much, and come farre short in all that they do: see *Psal. 130. 3.* and *143. 2.* *Rom. 7. 18, &c.* But by the opposition in the next words, *but he honoureth them that fear the Lord,* it appears that a citizen of heaven is described (as I said) by his disposition both towards the wicked, and towards the godly; to wit, that he contemneth the one, but honoureth the other.

So that the meaning of the former part of the words is well expressed by our Translatours, *In whose eyes a vile person (that is, a wicked person, who is opposed to such as feare the Lord) is contemned.* Thus also the Greeke Interpreters, and the vulgar Latine Translatour render it, *A wicked person is of no account in his sight.* And so Christian Expositors generally understand it; and thus also R. Salomon doth expound it, *He that is vile by reason of his wickedness, is despised in the eyes of the righteous.* This being the true and genuine meaning of the words, the observation is this:

That it is the property of a citizen of heaven to contemn a wicked person.

SERM. 16.

אָפּטײַט שׁוֹנֵה תִּמְיוֹן
וּמוֹעֵל צֶדֶק וְדוֹבֵר אֱמֶת
אֵינוֹ מִתְנַאֲחֵה בְּזוֹה
נִבְזָה בְּעֵינָיו וְנִמְאָס
וְחוֹשֵׁב בְּלִבּוֹ כִּי לֹא
יַעֲשֶׂה אֲחֵרִי מִנִּי אֵלֶּף
מִמֶּה שֶׁיֵּשׁ עָלָיו חוֹבָה
לַעֲשׂוֹת לְכַבֹּד הַבּוֹרֵא
יִתְּשׁוּ מִמֶּנּוּ.
Kimchi ad loc.

Lxx. Ἐξουθενῶται ὁ ἀνὴρ ὁ κακὸς ἐν ὀφθαλμοῖς τοῦ ὁσίου. Vulg. Alii nihil
lum deductus est in conspectu ejus
malignus.

מִי שׁוֹנֵה בְּזוֹה בְּרָשָׁע
נִמְאָס בְּעֵינָיו שֶׁל צֶדִיק.
R. Sal. ad loc.

Doct.

We

SAM. 16.

We may see it by the example of *Elisba*, who when *Jeheoram*, the son of *Ahab*, king of Israel, a wicked man, sought unto him for help in his distresse, said thus unto him, *What have I to do with thee? Get thee to the Prophets of thy father, and to the Prophets of thy mother.* And when *Jeheoram* pressed still upon him, alledging that not only he, but also two other kings, to wit, *Jeheoshaphat* the king of Judah, and the king of Edom together with their armies were like to perish for want of water, he answered, *As the Lord liveth, before whom I stand, surely were it not that I regard the presence of Jeheoshaphat the king of Judah, I would not look toward thee, nor see thee,* 2 King. 3. 13, 14.

Thus also *Mordecai* contemned *Haman*, though a great, yet a wicked person. *All the kings servants that were in the kings gate, bowed and revered Haman; for the king had so commanded concerning him: but Mordecai bowed not, nor did him reverence,* Esth. 3. 2. So likewise our Saviour Christ shewed his contempt of *Herod*; for when *Pilate* sent Christ to *Herod*, and *Herod* questioned with him in many words, he answered him nothing, Luke 23. 9. Christ knew *Herod* to be a profane scorner, one that would not regard what he should say unto him, and therefore he would not vouchsafe to answer any of his questions. *Speak not in the eares of a foole,* (saith *Solomon*, he means a proud scornful foole) *for he will despise the wisdom of thy words,* Prov. 23. 9.

Reasons of this Doctrine are these:

Reasons why
a citizen of
heaven doth
contemne a
wicked person.

1. There is an antipathy and contrariety betwixt the godly and the wicked; there is *enmity betwixt the seed of the woman and the seed of the serpent*, Gen. 3. 15. They have contrary parents, the one being the children of God, the other the children of the devil, 1 John 3. 10. They have contrary conditions; the one are *light*, the other *darkness*, Ephef. 5. 8. They have contrary courses; the one walk after the spirit, and the other walk after the flesh, Rom. 8. 1. Therefore an unjust man is an abomination to the

the just; and he that is upright in his ways is an abomina- SERM. 16
tion to the unjust; Prov. 29. 27.

2. The godly are taught of God, *John 6. vers. 45.* Therefore they are taught to judge of things aright, to judge of them as they are: and consequently they are taught to judge the wicked, vile and contemptible, because so indeed they are. Here in the Text a wicked person is called a *vile person*. And it is said of the sons of *Eli*, who were wicked and ungodly, that *they made themselves vile*, *1 Sam. 3. 13.* Sinful affections are termed *vile affections*, *Rom. 1. 26.* because they make those vile that are given up unto them. *A wicked man is loathsome*, saith *Salomon*, *Prov. 13. 5.*

3. The wicked contemne God, ^{Psal.} 10. 13. And therefore the godly contemne the wicked. *Do not I hate them, O Lord, that hate thee?* said David, Psal. 139. 21. So doth not a godly man contemne them that condemne God? Yes, it is most just that it should be so, and God will have it so; *they that despise me,* (saith he) *shall be lightly esteemed,* 1 Sam. 2. 30.

This then in the first place may shew how blinde and brutish the wicked are, who though they be most vile and contemptible in the eyes of God and good men, yet they have no sight, no sense of themselves, and of their vileness, but applaud themselves, and that for those very things for which they are so loathsome. *Were they ashamed* (saith Jeremie) *when they committed abomination?* *no; they were not at all ashamed, neither could they blush,* Jer. 6. 15. And he repeats it again. Chap. 8. vers. 12. *Yes, some are so farr from being ashamed of their abominations, that they even glorie in them.*

use 1.

Supra omnem
monstruosi piaculi
execrationem
est, summum
scelus admitti-
re, & pudorem
sceleris non ad-
mittere. Salv.
de Gubern. l.
7.

*Their glory is in their shame, Phil. 3. 19. Chrysostome*⁷.
doth elegantly set forth the blindness
and brutishness of such persons. *When*
they lie in the mire, (saith he) *they think*
they are beset with some sweet oint-
ments: *when they are full of vermine*, they

*Ἐν βορβορῇ καίμαται μύρον
ἀντιλαμβάνουσιν νομίζοντες σκολιὰ καὶ
βλαβερά. αὐτοὶ λίθοις πέποιθε
τοῖς κακοῖς ἀντιλαμβάνονται ἐπαβρυνόμενοι.*
Chrysost.

SPERM. 16.

Preceps ibam tantâ cecitate, ut inter coetaneos meos paderet me minoris dedecoris; quum audiebam eos jactantes flagitia sua, & tanta gloriantes magis, quanto magis turpes essent. —

Quid dignum vituperatione nisi vitium? Ego ne vituperarer, vitiosior fiebam: & ubi non subitas quo equaver perditis, fingebam me fecisse quae non feceram, ne viderer abjectior, quo eram innocen-
tior, & ne vitior, quo eram castior. August. Confess. lib. 2. cap. 3.

vaine themselves as if they were adorned with precious stones. Thus *Augustine* confesseth that it was sometimes with him; he was stricken with such blindness, as that he thought it a shame unto him to be lesse vile and wicked then his companions, whom he heard boast of their lewdness, and glory so much the more, by how much they were the more filthy. Therefore (he saith) lest he should be of no account, he was the more vicious: and when he could not otherwise match others, he would feigne that he had done those things which he never did, lest he should seeme so much the more

abject, by how much he was the more innocent; and so much the more vile, by how much he was the more chaste.

Use 2.

Secondly. This also shewes, that such as have truly repented of their wickedness, are ashamed of it, and of themselves for it. For seeing it makes them to be condemned of those that judge aright, when they are truly sensible of themselves, they will be vile in their own eyes, and will be ashamed that ever they did commit such abomination. *What fruit had ye then of those things, whereof ye are now ashamed? Rom. 6. 21. Thou shalt remember thy wayes, and be ashamed, Ezek. 16. 61. Ye shall remember your wayes, and all your doings, wherein ye have been defiled; and ye shall loath your selves in your own sight, for all your evils that ye have committed, Ezek. 20. 43. Then shall ye remember your own evil wayes, and your doings that were not good, and shall loath your selves in your own sight for your iniquities, and for your abominations, Ezek. 36. 31. Surely (said Ephraim) after that I was earned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did heare the reproach of my youth, Jer. 31.*

19. Therefore though thou dost reſtraine from ſeing Samm. 16.
thy old ſins, yet if thou canſt ſtill think and ſpeak of thy
former wayes and doings without being aſhamed of
them; it argues that thy reſtraining from ſin doth pro-
ceed from ſome other cauſe, (as want of power, or op-
portunity to act in that kinde; or the like) and not
from hence, that thou haſt truly repented of it.

Thirdly, This may reach and admoniſh all, if they
would keep themſelves from contempt, even from juſt
and deſerved contempt, to keep themſelves from ſin and
wickedneſs. If thou wouldſt avoid contempt, have a
care to avoid ſin, for otherwiſe both God and they that
are of God will contemne thee. *When the wicked cometh,
then cometh alſo contempt, and with ignominy reproach,*
Proverb. 18. 3. It is not thy birth or breeding, nor thy
wit or wealth, nor thy dignity or power, nor any
thing whatſoever that can preſerve thee from contempt,
if thou beſt wicked. No, if thou liveſt wickedly, thou
ſhalt live contemptibly; and if thou dieſt in thy wicked-
neſs, contempt will for ever cleave unto thee. *The me-
mory of the juſt is bleſſed: but the name of the wicked ſhall
rot,* Prov. 10. 7. When the wicked riſe again, it ſhall
be ſo perpetual ſhame and contempt; Dan. 12. 2. *They
ſhall be an abhorring unto all fleſh,* Iſai. 66. 24.

But fourthly, if it be one character whereby a citizen
of heaven, and an heir of ſalvation is deſcribed, that
he is one who contemneth the wicked; what little
cauſe then have they to think themſelves in a good eſtate,
who neither have, nor care to have this property in
them? How far ſome are from contemning the wicked,
may appeare divers wayes.

1. By endeavouring what they can to advance the
wicked, to advance them (I ſay) to places of honour
either in Church or Commonwealth. An ordinary
thing it is with men to beſtow their voices and their
paines in this kinde upon any, even as they are ſwayed
by favour, faction, or the like; never conſidering nor

SERMON 16. caring what manner of persons they be whom they seek to advance, nor regarding the precept of the Apostle, to do nothing by partiality, 1 Tim. 5. 21.

2. By magnifying the wicked because they flourish in the world: therefore people usually speake of them as if they were the only happy men. Such and such (in their mindes and mouthes) are the best in the town or parish, because (forsooth) they are the most potent, wealthy, &c. whereas it may be being the most wicked, they are the worst. A man is to be prized according to

Cum voles veram hominis estimationem inire, nudum inspicere. Ponat patrimonium, penat honores, &c. corpus ipsum exuat, animum intueri qualis quantusque sit. Sen. Epist. 76.

his soul, the principal part of him, and that indeed which makes him to be a man: so much as his soul is worth, so much indeed is he worth, and not more. Now (as the wise man tells us) the soul of the wicked is little worth, Prov. 10. 20.

And therefore though their house, lands and possessions are worth much, yet they themselves are worth little. By what vile and contemptible terms are the wicked set forth in the Scripture? They are termed Dresse, Ezek. 22. 19. Chaffe, Matth. 3. 12. Dogs and Swine, Matt. 7. 6. Serpents and Vipers, Matth. 23. 33. Yea, Devils, John 6. 70.

3. By flattering the wicked in their wickedness, and extolling them even so nomine because they are wicked. They say still unto them that despise me, The Lord hath said, Ye shall have peace: and they say unto everyone that walketh after the imagination of his own heart, He will shall come upon you. So the Lord complains of false Prophets, Jer. 23. 17. And Salomon tells of some that praise the wicked, Proverb. 28. 4: That say to the wicked, Thou art righteous; but he saith, That the people shall curse him that doth so, the nations shall abhorre him, Prov. 24. 24.

4. By being familiar with the wicked. They that draw nigh unto God, (that inquit themselves with him, Job 22. 21. and delight themselves in him, Psal. 37. 4.) they honour God, Hal. 29. 13.

So

So they that draw nigh to the wicked, that associate themselves with them, and delight in them, they honour the wicked. He that doth contemne the wicked, will say with David, *Depart from me, ye wicked: for I will keep the commandments of my God*, Psal. 119. 115. Especially they honour the wicked, who joyne with them in those things that are wicked. *Isabstaphat*, though otherwise a good man, was faulty in this; he joyned with wicked *Ahab* in his wicked enterprize against *Ramoth-Gilead*, God by his Prophet *Micajah* having declared his will to the contrary; for this he was taxed by another Prophet, saying, *Shouldst thou help the ungodly? and love those that hate the Lord? therefore it shall come upon thee from before the Lord*, 2 Chron. 19. 2.

5. By not shewing such severity against the wicked as is meete. *Eli* is charged with honouring his sons more then God, 1 Sam. 2. 29. because his sons made themselves vile, and he restrained them not, 1 Sam. 3. 13. If thou dost not according to thy place and calling shew thy self severe against the wicked, thou art so far from contemning them, that thou shewest thy self to make more account of them then of God. If thou canst heare thy children, servants or others, curse, sweare, or do wickedly in any kinde, and yet not put forth that power against them which God hath given thee, it appears that thou art a desoler of God, and not of the wicked. See *David's* protestation what he would do in such a case, Psal. 101. vers. 5, 7, 8. And *Atheniens's* practice, what he did, *Neh.* 5. 7. and 12. 11, 17.

In the last place therefore, let us get our hearts into such a frame and temper as to contemne the wicked; and as occasion requires, let us shew our contempt of them. To perswade and provoke us hereto, let us consider these motives.

1. It is an argument that we our selves are wicked, if we do not contemne those that are wicked. *Thy this forsake the law, praise the wicked: but such as keep the* Motives to contemne the wicked.

SEEMED. *law; contend with them*, Prov. 28. So to associate our selves with the wicked, argues that we are like unto them. *Birds of a feather (as they say) fly together.*

*Pares cum pa-
vibus facillime
congregantur.*

*Κακοῖς δὲ μὲν
καὶ αὐτοὶ ἐκβαίνουσι.*

2. Not to contemne the wicked, is a meanes to make us wicked. He that doth not so despise the wicked, as to avoid all unnecessary familiarity and society with them, is like to be infected by them; and to become like unto them. *Be not among wine-bibbers*, (saith Salomon) *nor among riotous eaters of flesh*, Prov. 23. 20, 21. As if he should say, If thou beest among them, thou wilt be one of them; thou wilt conforme unto them. *He that walketh with the wise, (saith he) shall be wise; but a companion of fools shall be destroyed*, Proverb. 13. 20. David speaking of the Israelites, saith, *They did not destroy the nations (the Canaanites) concerning whom the Lord commanded them: But were mingled among the heathen, and learned their works. And they served their idols, which were a snare unto them.* Psal. 106. 34, 35, 36.

3. Not to contemne the wicked, is a meanes to encourage them in their wickedness; whereas if we shew a contempt of them, it may be of force to reclaim them. *As snow in summer; and as rain in harvest, so honour is not seemly for a fool*, Prov. 26. 11. It is a thing very prejudicial and hurtful. *As he that bindeth a stone in a sling, so is he that giveth honour to a fool*, Prov. 26. 8. So to flatter the wicked, this doth strengthen the hands of evil doers, that none doth returne from his wickedness, Jer. 23. 14. So also to associate with the wicked, and to be familiar with them. Therefore the Apostle (speaking of one that is reprobate and disobedient, saith, *Have no company with him, that he may be ashamed*, 2 Thess. 3. vers. 14.

4. How apt are we to contemne those that contemne us, and lightly to esteeme those that despise us? And should we not much rather contemne those that contemne God; and lightly esteeme those that despise him? Should we not be much more zealous for him then for our selves?

Our

Our Saviour Christ was so; He gave his back to the smiters; and his cheeks to them that plucked off the haire: he hid not his face from shame and spitting, *Isai. 50. 6.* When he was reviled, he reviled not again; and when he suffered, he threatened not; but committed himself to him that judgeth righteously, *1 Pet. 2. 23.* He was led as a lambe to the slaughter; and as the sheep before the sheaver is dumbe, so opened not he his mouth, *Isai. 53. 7.* But when he saw his Father dishonoured by those that made merchandise in his house; buying and selling in the Temple; then his zeale and indignation against them did presently shew it self, *John 2. 13, 14, &c.* So Moses in his own cause was the meekest man upon earth: when Aaron and Miriam murmured against him, he held his peace, as if he had heard nothing, *Nam. 12. 1, 2, 3.* But when he saw the people dishonour God by their idolatrous worshipping of the golden calf, then his anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burned it in the fire, and ground it to powder, and strowed it upon the water, and made the children of Israel drinke of it. He made proclamation also, saying, *Who is on the Lord's side? let him come unto me:* and he caused about 3000. of the transgressors to be slain, *Exod. 32. vers. 19, 20, 26, 27, 28.* But in condemning the wicked, divers cautions are to be observed.

1. We must take heed of being rash and hasty to judge others wicked. *Eli* was over-forward to censure *Hannab* for being drunke, when she was troubled in spirit, and powred forth her heart before the Lord, *1 Sam. 1. vers. 13, 14, 15.* Better it is in this case to erre on the right hand, then on the left: better to judge well of those that deserve ill, then ill of those that deserve well. Some mens sins go before unto judgments, *1 Tim. 5. 24.* They declare their sins as *Sodome*, they hide them not, *Isai. 3. 9.* Such are to be judged wicked and vile as they are. But charity thinketh no evil, *1 Corin. 13. vers. 7.*

Cautions to be observed in condemning the wicked.

Where

SERN. 16. Where it seeth none, it suspecteth none.

2. Though any be notoriously wicked, yet they are not so to be contemned as to be accounted reprobates and cast-awayes, such as of whom there is no hope. Peter did not so contemne *Simon Magus*, though he saw him to be in the gall of bitterness, and in the bond of iniquity. But he bade him repent of his wickedness, and pray God if peradventure the thought of his heart might be forgiven him; *Act. 8. vers. 22, 23.* See also *2 Tim. 2. 25, 26.* and *2 Thess. 3. 10, 11.*

3. We must beware of contemning others out of a high conceit of our selves, like those whom the Prophet *Ezra* taxeth, *which say, Stand by thy self, came not near me, I am holier then thou, Isai. 65. 5.* So when our Saviour saw some, *That trusted in themselves, that they were righteous, and despised others,* he propounded the parable of the Pharisee and the Publican, for the purging out of that humour, *Luke 18. 9, &c.* *Who maketh thee to differ?* (saith the Apostle) *and what hast thou, that thou hast not received? and if thou hast received it, why boastest thou, as if thou hadst not received it? 1 Corinth. 4. vers. 7.*

4. We must not so contemne the wicked, as to contemne their power and authority, but must shew them such respect as by their place and calling is due unto them. *Give unto Cesar the things that are Cesar's,* said our Saviour; though *Tiberius*, a man eminently wicked, was then *Cesar*, or Emperour, *Matth. 22. 21.* *Render to all their due* (saith *S. Paul*) *honour to whom honour,* *Rom. 13. 7.* In *Elisha's* carriage towards *Jehoram* king of Israel, *2 King. 3. 13, 14.* there was something extraordinary, and not to be imitated by us, we not having the same spirit which he had, as Christ told his disciples in a like case, *Luke 9. 55.*

So also (it seemes) there was in the carriage of *Mordecai* toward *Haman*. Some of the Rabbins say, that *Abel Ezra*, *Haman* had the image of some false god about him, and that

that therefore *Mordecai* would not bow to him, lest he might seem to bow to the idol. Others of them say, that *Haman* did make himself a god, and required such worship as is due unto God only. So also some Christian expositours say, that it was more honour then did belong to a man, which they gave to *Haman*. But that is most probable, that therefore *Mordecai* refused to bow unto *Haman*, because he was an Amalekite, of that nation, with which God had especially charged his people to have war, *Exod.* 17. 14, 16. *Deut.* 25. 17, 18, 19. These examples therefore, though they prove that the wicked are to be contemned (to which purpose I alledged them before) yet not so, but that respect is to be shewed to Magistrates, and men in authority, though they be wicked. So wives, children, and servants, must notwithstanding the wickedness of their husbands, parents and masters, shew all due respect unto them.

R. Salomon.

Junius.

5. We ought not so to contemne the wicked, as to refuse to do them good. See before, Sermon 13.

6. Nor so as to refuse good from them. *Paul* thought it not unmeet to appeale to *Cesar*, when that did make for his safety, though *Nero*, who was then *Cesar*, was monstrously wicked, *Act.* 25. 11. They are therefore injurious to themselves, and indeed to God also, who so contemne wicked Ministers, as to contemne their ministry, and so refuse to partake of Gods ordinances administered by them. Thus the people, because of the wickedness of the priests, the sons of *El*, abhorred the *Lords offering*, *1 Sam.* 2. 17. but in this they did transgresse, vers. 24. Christ required the people to hear the *Scribes and Pharisees*, notwithstanding their ungodliness; and to observe all that they did say, so long as they taught the law of *Moses*, *Matth.* 23. 2, 3.

7. Neither are the wicked so to be contemned, as that we should refuse to joyne with them in that which is good. So far forth as the *Pharisees* held the truth, *Paul* held with them, and professed himself one of them,

SERM. 16. them, *Matt. 23. 6.* And he bids, *Come out from among them, (viz. the wicked) separate your selves: but how? and touch not the unclean thing; 2 Cor. 6. 17.* that is, do not joyne with the wicked in that which is evil: but must we therefore reffraine from that which is good, rather then joyne with the wicked in it? Where doth the Scripture teach this lesson?

Now that we may be enabled to contemne the wicked,

Motives to in-
able us to con-
temne the wic-
ked.

1. We must consider the odiousness of sin, and get a thorough hatred of it. *I will see no wicked thing (saith David) before mine eyes: I hate the work of them that turne aside, it shall not cleave to me. Then immediately after, A froward heart shall depart from me; I will not know a wicked person. Whoso privily (saith he) slandereth his neighbour, him will I cut off; him that hath a high look, and a proud heart, will not I suffer. — He that worketh deceit, shall not dwell in my house; he that telleth lies, shall not carrie in my sight. I will early destroy all the wicked of the land, &c. Psal. 101. 3, 4, 5, 7, 8.*

2. We must especially beware of covetousness; for that will make us to have mens persons in admiration, because of advantage; *Jude vers. 16.* This made Pilate so to honour Cesar, as for feare of him to condemne Christ, whom he knew and acknowledged to be innocent. When he heard the Jews say, *If thou let this man goe, thou art not Cæsars friend,* fearing to lose Cæsars friendship, which was so advantageous unto him, presently he did that which they desired, though it were against his conscience, *John 19. 12, &c.*

3. We must labour for true Christian courage and magnanimity, that we may not have the spirit of feare, (base, cowardly feare, as the word in the Original doth import) *but of power, and of love, and of a sound minde, 2 Tim. 1. 7.* We must sanctifie the Lord of hosts himself, and let him be our saviour, and let him be our dread, *Isaj. 8. 13.*

SERM. XVII.

Pſal. 15. 4.

But he honoureth them that feare the Lord.

THe diſpoſition of a ſaint and citizen of heaven toward the wicked, I have already ſpoken of, *viz.* that he contemneth ſuch; now I am to treat of his diſpoſition toward the godly, and ſuch here it is ſaid that he honoureth.

But he honoureth] To honour, is as much as highly to eſteeme; and to teſtifie that high eſtimation, by ſome outward expreſſion. In 1 Sam. 2. 30. *Honouring and deſpiſing* are oppoſed, and *deſpiſing* and *eſteeming lightly* are uſed as termes equivalent: honouring therefore muſt import as much as eſteeming highly. But this inward eſtimation muſt alſo be outwardly teſtified and expreſſed: *Honour me now, I pray thee* (ſaid Saul to Samuel) *before the elders of my people; and before Iſrael*, 1 Sam. 15. 30. Honour therefore hath ſomething in it whereby it doth appeare, and is ſcene.

Them that feare the Lord] The godly are oft in Scripture deſcribed by this, that they feare God. *Obadiah feared the Lord greatly*, 1 Sam. 18. 3. *Job was perfect and upright, and one that feared God, and eſchewed evil*, Job 1. verſ. 1. *Cornelius was a devout man, and one that feared God with all his houſe*, Act. 10. 2. The feare of God is put for all piety. *Comye children, hearken unto me, and I will ſhew you the feare of the Lord*, Pſal. 34. 11. He that truly feareth God, will both do what God commands, and avoid what God forbids. *The feare of the Lord is cleane*, that is, it maketh cleane, Pſal. 19. 9. The feare of God therefore is uſually made the character of the godly;

Salm. 17. and the want of this feare, the character of the wicked. *The transgression of the wicked saith within my heart, that there is no feare of God before his eyes. Psal. 36. 1. There is no feare of God before their eyes. Rom. 3. 18.*

This may suffice for the opening of the words; the doctrine which they offer unto our consideration, is this:

Dott.

It is the propertie of a citizen of heaven and heir of salvation, to honour the godly, to make good account of them, and so carrie himself respectively toward them.

Thus did *Elisha* honour *Jehoshaphat*, not because he was great, (for so was *Jehoram* also, whom yet he did not honour) but because he was godly. *Were it not (saith he to Jehoram) that I regard the presence of Jehoshaphat the king of Judah, I would not looke toward thee; nor see thee, 2 King. 3. 14.* So also did *Paul* honour *Onesimus*, when he was converted unto Christ, though in the eye of the world, he was of meane reputation. *I beseech thee (saith he to Philemon) for my son Onesimus, Philem. vers. 10. And vers. 12. Thou therefore receive him, that is mine own bowels. And vers. 16. Not now a servant, but above a servant, a brother beloved, &c.*

There is good reason why a citizen of heaven doth (as all should) honour the godly.

Reasons why a citizen of heaven doth honour the godly.

1. The godly are honourable, they are worthy to be honoured, honour is due unto them. *Hold such in reputation (or as the margent reads it, honour such) saith the Apostle speaking of Epaphroditus, a man of great piety, Phil. 2. 29. Honour is due, because of excellency; for it imports (as Aquinas noteth) a testification of ones excellency. Therefore honour primarily belongs unto God, who only is excellent, Psal. 148. 13. to wit, with an independent excellency. But the godly are also excellent by participation, with an excellency derived unto them from God; and therefore a secondary and subordinate honour doth belong unto them. David having spoken of the saints that are upon the earth, immediately after calls them the excellent, Psal. 146. 3. And*

Honor testificationem quantam importat de excellentia alienius. Aquin. 2.2. quæst. 103. art. 1.

Sal.

SERM. 17. the godly. *I will be a God to thee, and to thy seed, said he to Abraham, Gen. 17. 7. God is not ashamed to be called their God, Heb. 11. 16. Though the whole world be Gods, and all that dwell therein, Psal. 24. 1. yet the godly are his in a special manner. But now thus saith the Lord that created thee, O Jacob: and that formed thee, O Israel, Feare not: for I have redeemed thee, I have called thee by thy Name, thou art mine, Isai. 43. 1. They are his citie, Psal. 48. 8. His house, 1 Tim. 3. 15. His heritage, Joel 2. 17. His temple, 1 Cor. 3. 16. His people, Isai. 63. 8. His friends, Isai. 41. 8. His children, 2 Cor. 6. 18. His jewels, Mal. 3. 17. His peculiar treasure, Psal. 135. 4. Though Gods providence be over all, yet especially over the godly. He is the Saviour (or Preserver) of all, but especially of those that beleeve, 1 Tim. 4. 10. The eyes of the Lord are upon the righteous, and his ears are open to their cry, Psal. 34. 15. He that toucheth them, toucheth the apple of his eye, Zach. 2. 8. The Lord is good unto all, (Psal. 145. 9.) but especially to the godly. O how great is thy goodness (saith David unto God) which thou hast laid up for them that feare thee? Psal. 31. 19. He will blasse them that feare the Lord, Psal. 115. 13. They are the blessed of the Lord, which made heaven and earth, vers. 15. To them will Christ the judge of all, say at the last day, Come ye blessed of my Father, inherit you the kingdom prepared for you from the foundation of the world, Matth. 25. 34. Yea, God doth so honour the godly, as to do good to others for their sake. I have learned by experience, that the Lord hath blessed me for thy sake, said Laban to Jacob, Gen. 30. 27. It was little that thou hadst before I came, (said Jacob to Laban) and it is now increased to a multitude: and the Lord hath blessed thee since my coming, vers. 30. The Lord blessed the Egyptians house for Josephs sake; and the blessing of the Lord was upon all that he had in the house, and in the field, Gen. 39. 5. Lo (said the Angel unto Paul) God hath given thee all them that sail with thee, Act. 27. 24. For Paul's*

Paul's sake God preserved all that were in the ship with him, that notwithstanding the extreme danger that they were in, yet they all escaped. SUM. 17

3. Christ doth honour the godly. He calls them his friends; *You are my friends*, (saith he) *if you do whatsoever I command you*. Henceforth call I you not servants: for the servant knoweth not what his Lord doth: but I have called you friends: for all things that I have heard of my Father, have I made known unto you, John 15. 14, 15. He calls them his brethren; *He is not ashamed to call them brethren*, saying, *I will declare thy Name unto my brethren*, Heb. 2. 11, 12. See also John 20. 17. and Matth. 25. 40. Yea, when some came and told Christ that his Mother and brethren were without, desiring to speak with him, he answered, *Who is my Mother? and who are my brethren?* And he stretched forth his hand toward his disciples, and said, *Behold my Mother and my brethren*. For whosoever shall do the will of my Father, which is in heaven, the same is my brother, and sister, and mother, Matth. 12. 47, --- 50.

Οὐκ ἔβριζεν τὴν μητέρα. &c.
ἐν τῇ ἑστῇ. ὅτι ἐστὶ μετὰ πάντων
ἐν ἡμῶν καὶ τῶν πνεύματι τῷ θεῷ
θεῷ, ὡς καὶ ἀδελφὸν ἀγαπᾷ
καὶ μητέρα. Theophyl. ad loc.

Thus our Saviour preferred his spiritual kindred before his carnal kindred. And when a certaine woman having heard his words, cryed out, saying, *Blessed is the womb that bare thee, and the paps which thou hast sucked*: he said, *Yea, rather blessed are they that heare the word of God, and keepe it*, Luke 11. 27, 28. It was a singular honour to the blessed Virgin, that she was the mother of Christ, Luke 1. 42, and 48. Yet this priviledg would have availed her little, if she had not been one that feared God. *Blessed is she that believed*, saith Elizabeth unto her, Luke 1. 45. That she was a beleever, this was it that did make her blessed. And so she herself said, *My spirit hath rejoiced in God my Saviour*, Luke 1. 47. She rejoiced not so much that God

Ὁτι ἐβρίζον τὴν μητέρα καὶ τὰς θηλάδας σου, ἀλλὰ καὶ ὅτι ἐκείνη ἡ σὺν τῷ κυρίῳ σου ἔβριζεν. καὶ τὸ πνεῦμα σου ἠγαλλήσθη ἐν τῷ ἁγίῳ. Theophyl. ad loc.

Serm. 17.

Beatior fuit percipiendo fidem
Christi, quam concipiendo carnem
Christi, Nihil illi materna propin-
quitas proficisset, nisi felicius
Christum in corde quam in carne
gestassset. Aug.

was her Son, as that God was her Sa-
viour, which without faith working
through love, and shewing forth it self
by the fruit of all holy obedience, he had
not been. It would have profited her
nothing, that she conceived Christ in
her womb, if she had not conceived
him by faith in her heart: her carnal re-

lation to Christ would have done her no good, if she
had not had spiritual relation to him.

4. The Angels do honour the godly. Though they
be most excellent and glorious creatures, yet they dis-
dain not to attend on the godly, and to minister unto
them. When Jacob returned out of Mesopotamia, the
angels of God met him, viz. to guard him, Gen. 32. 1.
The angel of the Lord (saith David) encampeth round about
them that fear him, Psal. 34. 7. This reason our Saviour
gives, why all should take heed of despising any of the
meanest Saints; For I say unto you, (saith he) That in
heaven their angels do alwayes behold the face of my Father
which is in heaven, Math. 18. 10. He calls the angels
their angels, because by Gods appointment they are at-
tendant upon them. Are they not all ministering spirits, sent
forth to minister for them that shall be heires of salvation?
Heb. 1. 14.

For these reasons, he that is godly himself, will honour
those that are godly.

But how doth he honour the godly?

How one that
is godly him-
self, doth ho-
nour those
that are god-
ly.

Heb. מְהִלָּה

Sym. μετὰ δόξαν.

Aqu. μετὰ δόξαν.

867.

1. In respect of his inward esteeme of them. He
holds such in reputation, as the Apostle exhorts, Phil. 2.
vers. 29. He accounts them excellent, as David did,
Psal. 16. 3. The word in the Original signifieth *great*
persons. One of the Greeke Interpreters renders it,
great persons: another, *very great persons*: such a high
and honourable esteeme had David of the godly.

2. In respect of outward deportment toward them.

For,

1. He

1. He delights in their society; *In whom is all my delight*, said David, speaking of the saints that are upon the earth, *Psal. 16. 3. I am a companion of them that fear thee, and that keepe thy precepts*, said he unto God, *Psal. 119. 63.*

2. He is ready to receive and entertaine them. *Mine eyes* (said David) *shall be upon the faithfull of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me*, *Psal. 101. 6. Receive him therefore in the Lord with all gladness*, said Paul, speaking of Epaphroditus, and having shewed what a good and godly man he was, *Phil. 2. 29.*

3. He is ready also to assist and helpe them as they have need. *My goodness extendeth not to thee*; (said David unto God) *But to the saints that are upon the earth*, &c. *Psal. 16. 2, 3. I commend unto you* (said Paul to the Romans) *Phoebe our sister, which is a servant of the Church which is at Cenchrea. That ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you*, *Rom. 16. 1, 2. As we have opportunity*, (saith he also) *let us do good unto all; especially to those that are of the household of faith*, *Gal. 6. 10.*

The Use of this point may be first to provoke unto piety, seeing this is that which will make us truly honourable. The heathens could see and consider that vertue is the way to honour. It is said of the ancient Romans, that they had one Temple dedicated to *Vertue*, and another to *Honour*; and that the passage to the Temple of *Honour* was through the Temple of *Vertue*. But (as *Austine* hath well observed) it is not so much the thing done, as the end for which it is done, that doth distinguish betwixt vice and vertue. *Whatsoever you doe* (saith the Apostle) *do all to the glory of God*, *1 Cor. 10. 31.* that must be our ultimate end in all: and if we honour him, he will honour us, *1 Sam. 2. 30. If any man serve me*, saith Christ, *him will my Father honour*, *John 12. 26.* So then, grace and godliness is that which will indeed bring

Use 1

Non enim officium, sed finem a virtute discernendum esse videtur. Aug. contra Jul. lib. 4. cap. 3.

SERM. 17. bring us to honour, even that honour, in comparison of which the honour of the world is as nothing. And therefore if men be so ambitious of worldly honour, how should we be ambitious of this honour? *We Labour* (saith the Apostle) *that whether present or absent* (that is, whether alive or dead) *we may be accepted of him*, to wit, of the Lord, 2 Cor. 5. 9. The word rendred, *we labour*, imports as much as, *we are ambitious*, or, *we ambitiously affect*. This is a good ambition, we cannot be too ambitious in this kinde. The honour of the world, what is it but a bubble, light and empty, transient and fading? In respect of wordly honour, is is with men as with a wheele, now up, and now down; that part of the wheele, which is now highest, is by and by the lowest. Who in more honour then *Haman* for a while? but his honour soone vanished away, and turned into ignominy and reproach. *How is the candle of the wicked put out?* saith *Iob* ch. 21. 17. But the candle of the godly, though it may burne dimme sometimes, yet it shall never be put out. *The path of the just is as the shining light, that shineth more and more unto the perfect day*, Prov. 4. 18. This honour, which piety procureth, is solid and substantial, durable and permanent, it is a far more exceeding and eternal weight of glory, 2 Cor. 4. 17.

use 2.

Here also is comfort and encouragement for such as truly feare God; though they be vilified and despised in the world, yet God and good men do honour them. If thou truly fearest God; how meanly soever the world doth account of thee, thou art honourable in Gods account, and in the account of all such as judge aright. When *Mical* despised *David*, and scoffed at him, because in his zeale he danced before the *Arke*, he answered her, saying, *It was before the Lord, which chose me before thy Father, and before all his house, to appoint me ruler over the people of the Lord, over Israel; therefore will I play before the Lord. And I will yet be more vile then thou, and will be base in mine owne sight; and of the maid-servants, which thou hast spoken*

spoken of, of them shall I be had in honour, 1 Sam. 6. 21, 22. By giving honour to God, we shall be sure to lose no honour. Therefore ye that feare the Lord, Feare ye not the reproach of men, neither be affraid of their rebukes, 1 Sam. 3. 1.

SERM. 17

7. Though your glory may be obscured for a time, yet at length it shall shine forth, and appeare most gloriously, namely, When the Lord Jesus shall be revealed from heaven with his mighty angels, &c. When he shall come to be glorified in his saints, and admired in all them that beleeve, 2 Thess. 1. 7, 10. Then shall the righteous shine as the sun in the kingdome of their Father, Matth. 13. 43. Therefore let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the Crosse, despising the shame, and is set down at the right hand of the throne of God, Heb. 12. 1, 2. The Spirit himself beareth witness together with our spirits, that we are the children of God. And if children, then heirs, heirs of God, and joint-heirs with Christ; if so be we suffer with him, that we may be also glorified together, Rom. 8. 16, 17.

Here also all they that profess the fear of God, are to be admonished to walk in his fear, and to demean themselves so, as that they may preserve their honour, and maintaine their reputation. Dead flies (saith Solomon) cause the ointment of the Apothecary to send forth a stinking savour; so dash a little folly him that is in reputation for wisdom and honour, Eccles. 10. 1. The finer the cloth is, the worse is the stain of it: so the more any profess piety, the greater is their blemish, if they be exorbitant. Christians must walk so, as to give none occasion to the adversary to speak reproachfully, 1 Tim. 5. 14. And so also they must take heed of giving those that fear God occasion to think lesse honourably of them. To this end, we must have our hearts in the fear of the Lord all the day long, as well at one time as at another, Prov. 23. 17.

Use. 3.

2. We must be holy in all manner of conversation, as well
Z in

SERM. 18. in one thing as in another, 1 Pet. 1. vers. 15.

3. *We must abstaine from all appearance of evil*, 1 Theff. 5. 22. *Providing for honest things, not only in the sight of the Lord, but in the sight of men*; 2 Cor. 8. 21.

4. When we are justly reprov'd, we must submit unto it, acknowledging what we are guilty of, and shewing our selves penitent for it. This is the way not to lose credit, but to retain it. Because *David* humbly cry'd *peccavi*, when the Prophet *Nathan* did reprove him, did the Prophet therefore afterward carry himself the more contemptuously towards him? No, he did honour him as much as ever. See 2 Sam. 12. 13. with 1 King. 1. 23.

SERM. XVIII.

Psal. 15. 4.

But he honoureth them that feare the Lord.

Use 4.

I Come now to a fourth Use of the point, viz. for conviction and terror of those that villifie and despise the godly; as (alas!) how common a thing is this? *The precious sons of Sion, comparable to fine gold; how are they esteemed as earthen pitchers, the work of the hands of the potter?* Lam. 4. 2. This was *Jeremies* complaint in the destruction of *Jerusalem*; and he found it so before, by his own experience; *I am in derision daily*, (said he) *every one mocketh me*, Jer. 20. 7. Thus also it fared with *David*, as he complains unto God, saying, *For thy sake I have borne reproach, shame hath covered my face*, Psal. 69. 7. *They that sit in the gate, speak against me; and I was the song of the drunkards*, vers. 12. *Thou hast known my reproach, and my shame, and my dishonour: mine adversaries*

ries are all before thee. Reproach hath broken mine ears, Sxxviii
 and I am full of heaviness, vers. 19, 20. *Haus mercy*
upon us, O Lord (saith he, speaking both in the behalf
 of himself, and the rest of Gods people) *have mercy upon*
us: for we are exceedingly filled with contempt. Our soul
is exceedingly filled with the scorning of those that are at ease;
and with the contempt of the proud, Psal. 123. 3, 4. This
 also was the complaint of that elect vessel, *Paul*; *We are*
made as the filth of the world, and are the off-scouring of all
things unto this day, 1 Cor. 4. 13. *We were shamefully*
intreated, as ye know, at Philippi, 1 Thess. 2. 2. See
the storie, A&A. 16. 22, 23. And others had trial of
cruel mockings, and scourgings: yea moreover, of bonds and
imprisonment. They were stoned, they were sawne asunder,
were tempted, were slaine with the sword; they wandered
about in sheep-skins, and goat-skins, being destitute, affli-
cted, tormented. Of whom the world was not worthy: they
wandered in desertis and in mountains, and in dens and caves
of the earth, Heb. 11. 36, 37, 38. Such measure even
 our blessed Saviour himself did finde, when he was in
 the world. *I am a worm, and no man, a reproach of men,*
and despised of the people. All that see me, laugh me to scorn;
they shoot out the lip, they shake the head, saying, He trust-
ed in the Lord, that he would deliver him: let him deliver
him, seeing he delighted (or, as the margent hath it, if he
delight) in him, Psal. 22. 6, 7, 8. Thus complained Da-
 vid, speaking in the person of Christ. So the Prophet
 Esay prophesied of him, saying, *He is despised, and re-*
jected of men, a man of sorrowes, and acquainted with grief:
and we hid, as it were, our faces from him; he was despi-
sed, and we esteemed him not, Isai. 53. 3. Thus the E-
 vangelical history shewes that it fared with him. He
 was called *a man gluttonous, and a wine-bibber, a friend*
of Publicans and sinners, Matt. 11. 19. He was termed
Beelzebub, Matth. 10. 25. He was traduced as one
 that did cast out devils by *Beelzebub the prince of devils,*
 Matth. 12. 24. *They did spit in his face, and buffeted him,*
Z 2
and

SAM. 18. and others smote him with the palmes of their hands, saying, Prophecies unto us, thou Christ, who is he that smote thee? Matth. 26. 67, 68. They preferred Barabbas a murderer before him, and put him to a most ignominious death, even the death of the crosse, mocking and reviling him most despitefully when he was crucified, Matth. 27. vers. 21, 22, 23, 39, &c. If it were thus with the Head, no marvel if it be so with the members. If they have called the Master of the house Beelzebub, much more will they call them of his household, Matth. 10. 25.

Who some despise the godly.

Some despise the godly, because they are poore, and of meane quality in the world. A poore wife-man by his wisdoms delivered the city; but no man remembered that same poore man; Eccles. 9. 15. Though he was wise, and had done much by his wisdoms, yet because he was poore, both he and his wisdoms was despised. Then said I, Wisdoms is better then strength, nevertheless the poore mans wisdoms is despised; and his words are not heard, vers. 16. In this respect Christ was despised; Many hearing him,

ΕΞΕΥΤΑΙΖΟΥ ΑΥΤΟΥ ΕΝ Τῇ ΤΑ-
ΜΝῃ Τῆς ΓΛΩΣΣΗΣ. -- Καὶ νῦν ὅτι
πολλὰι ὡς δυσχερεῖς πινὰς δια-
βάλλουσιν, ἀξίως ὄντας τῶν πολλὰ π-
αύς. Theophyl. in Mar. 6.

were astonished, saying, From whence hath this man these things? and what wisdoms is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the Carpenter, the son of Mary? &c. Mark 6. 2, 3. S. James taxeth this

faulr, and bids, Have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For (saith he) if there come into your assembly a man with a gold ring in goodly apparel, and there come in also a poore man in vile raiment: And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poore, Stand thou there, or sit here under my foot-shoole. Are ye not then partial in your selves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poore of this world, rich in faith, and heirs of the kingdome, which he hath promised to them that love him? But ye have despised the poore, James 2. 1, 2, 3, 4, 5.

See.

See 1 Corinth. chap. 1. vers. 26, 27, 28.

SERM. 18

Some despise the godly, because they are unlearned. They are poore sillie creatures, (say some) they cannot a letter on the booke, and yet they must be so precise, forsooth. Thus the Pharisees despised those that followed Christ, saying, *Have any of the rulers, or of the Pharisees beleaved on him? But this people, that knoweth not the law, are cursed,* John 7. 48, 49. Thus the Philosophers at Athens despised Paul, calling him, *a babbler,* Act. 17. 18. But let not the wise-man (the wordly wise-man) glorie in his wisdom, Jer. 9. 23. But let him that glorieth, glory in this, *that he understandeth and knoweth me,* saith the Lord, vers. 24. Not many wise men after the flesh are called. But God hath chasen the foolish things of the world to confound the wise, 1 Corinth. 1. 26, 27. I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise, and hast revealed them unto babes. Even so, O Father, for so it seemed good in thy sight, Matth. 11. vers. 25; 26.

Surgunt indocti, & rapiunt celum, & nos cum doctrinis nostris sine corde, ecce ubi voluntarius in carne & sanguine. Aug. Confess. lib. 8. cap. 9.

But here I must adde a Caution, that as none ought to despise the godly, though they be not learned, so neither is learning it self to be despised. This Caution is needful in these times, wherein some, not a few, decry learning, as a thing useles and unprofitable, yea pernicious and hurtful; and do what they can to seeke the extirpation of it. And what is this else, but to seek the extirpation even of piety it self, and religion? For though many may, and do attaine unto saving knowledge, though they are utterly ignorant of the Tongues, and of Arts and Sciences: yet were this knowledge utterly extinguished, without extraordinary inspirations and revelations (which some fanatical persons are not afraid to pretend unto) what knowledge of the things that concerne salvation could there be? Were it not for the knowledge of the Tongues, how should we ever come to be acquainted with the

Caution

SAM. 18. the Scriptures, wherein the mysteries of salvation are contained, they being originally written in Greeke and Hebrew, which without school-learning none do understand? Besides, how should the truth of Religion be maintained against learned adversaries, without learning? And therefore that most subtle enemy of Christians and Christian Religion, *Julian* the

illud autem inclementis, obrucundum p. renui silitio, quod ave. bat docere magistros Rhetoricos & Grammaticos, ritus Christiani cultores. Am. Marcell. de Juliano, lib. 12.

Apostate, thought this the most ready and effectual way whereby to destroy both it and them, to deprive them of the benefit of good literature; which *Amminius Marcellinus* himself could not but condemn as a cruel and inhumane part, though otherwise he were a Pagan, and one that did not a little admire *Julian*.

Such also as are versed in Ecclesiastical historie may observe,

Qui in historiarum Ecclesiasticarum lectione versati sunt, Christiani populi ignorantiam, & Romanae Sedis auctoritatem simul etiam animadvertere potuerunt. Vt scilicet ut bonarum literarum instauratione facessere cepit ignorantia, ita & Pontificis auctoritas paulatim imminui & labascere visa est, Gentil. Exam. Con. Trid. lib. 1. sc. 7. & 8.

that the decay of learning was the advancement of the Popedom, and so of the Popish religion; and that the restoration of learning did much help forward the work of Reformation. It can hardly therefore be otherwise imagined, but that this is the grand designe of the Jesuites and other Romish agents, to bring in barbarisme and illiterateness amongst us; for that so (they know) they

shall soone be able to re-establish their religion, none being any way competently able to oppose them. But to digresse no further; Some despise the godly, even *eo nomine*, for that very reason, because they are godly. Be they otherwise rich or poore, noble or ignoble, learned or unlearned, if they appear to be godly, that is enough why some will despise them. Though *David* was both a Prophet and a King, yet for his zeale towards

Jam verd illud quale, quam sanctum, quod si quis ex nobilibus converti ad Deum cepit, fla-

God he was despised, and that by his own wife, 2 Sam. 6. 16, 20. And it was the complaint of *Salvian* in his times,

times, that if any noble man did begin to be a convert, presently he lost the honour of his nobility. *What a madness is this* (saith he) *amongst Christians, that Religion doth devalue a man of nobility? If a man be good, he is despised as if he were evil: if he be evil, he is honoured as if he were good.*

quispiam, quasi malus spernitur: si malus est, quasi bonus honoratur. Salv. de Gubern. lib. 4.

SERM. 11.

tim honore nobilitate amittit? aut quantum in Christiano populo fuerit est, ubi religio ignobilem facit. Statim enim ut quis melior esse incipit, deturio et abiectione calcatur: ac per hoc omnes quodam modo mali esse coguntur, ne vitiis habeantur. ——— Si bonus

How some despise the godly, even because they are godly, doth appear divers wayes.

1. By taunting and mocking them, as *Mical* did *David* for dancing before the Arke. *How glorious* (saith she) *was the king of Israel to day, who uncovered himself to day in the eyes of the hand-maids of his servants, as one of the vaine fellows shamelessly uncovereth himself,* 2 Sam. 6. 20. This is a great contempt, and a grievous affliction. *I am as one mocked of his neighbour,* saith *Job*; *The just upright man is laughed to scorne,* Job 12. 4. And *Jeremie* notes this as a great misery that befel *Jerusalem*, *The adversaries saw her, and did mocke at her Sabbaths,* Lam. 1. 7. So mockings are reckoned amongst the most grievous persecutions of the Saints, *Heb.* 11. 36.

How some despise the godly even because they are godly.

2. By raising columnies and slanders against them, and by casting foule aspersions upon them. *Report, say they, and we will report.* Thus some dealt with *Jeremie*, as he complaines, *Jer.* 20. 10. The like dealing had *David* from some; *False witnesses* (saith he) *did rise up against me: they laid to my charge things that I knew not,* Psal. 35. 11. *They devise* (saith he again) *deceitful matters against them that are quiet in the land,* vers. 20. Though the godly be quiet in the land where they live, though they meddle with nothing further then their place and calling doth require; yet some will devise deceitful matters against them, some will traduce them as the grand incendiaries of the land, and the main disturbers of the peace and

SERM. 18. and quietness of it. This hath ever been one of Satans chiefest engines and devices, to seek to defame the godly as factious, turbulent and seditious; whereas (alas!) they could wish with *Jeremie*, that they had in the wilderness a lodging place of wayfaring men, that they might leave their people, and go from them; because they can see little or nothing, but that which causeth their grief and sorrow, *Jer. 9. 2.* This was *Hamans* policie against the Jewes; There is (said he to *Ahasuerus*) a certaine people scattered abroad, and dispersed among the people, in all the Provinces of thy kingdome, and their laws are divers from all people, and they keep not the kings laws: therefore it is not for the kings profit to suffer them, *Esth. 3. 8.* So *Tertullus* the Orator pleaded before *Felix* the Governour against *Paul*, saying, We have found this man a pestilenz fellow, and a moover of sedition among all the Jewes thoroughout the world, *Ac. 24. 5.* And when *Paul* and *Silas* came to *Thessalonica*, some informed the rulers, saying, These that have turned the world upside down, are come hither also, *Ac. 17. 6.* Thus also did the Jewes accuse our Saviour unto *Pilate*, saying, We have found this fellow perverting the nation, and forbidding to give tribute unto *Cesar*, saying that he himself is *Christ* a king, *Luke 23. 2.*

3. By laying traps and snares for them, whereby to bring them into danger. Come, (said some) and let us devise devices against *Jeremiah*, *Jer. 18. 18.* Peradventure he will be inticed, and we shall prevail against him, and we shall take our revenge on him, *Jer. 20. 10.* They also that seek after my life, (saith *David*) lay snares for me: and they that seek my hurt, speak mischievous things, and imagine deceits all the day long, *Psal. 38. 12.* Every day they wrest my words: all their thoughts are against me for evil. They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul, *Psal. 56. 5. 6.* Thus our Saviours adversaries dealt with him. The Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things, saying unto
for

for him, and seeking to catch something out of his mouth, that they might accuse him, Luke 11. 53, 54. And they marched him, and sent forth spies, which should feign themselves just men, that they might take hold on his words, and so they might deliver him unto the power and authority of the Governor, Luke 20. 20.

4. By shewing themselves glad if they can take them tripping in any kinde. They watch for my halting, saith Jeremie, Jer. 20. 16. When my foot slippeth, (saith David) then they magnifie themselves against me, Psa. 38. 16.

5. By carping and cavilling at them, however they demeane themselves. Wherunto (saith Christ) shall I liken this generation? It is like unto children sitting in the market, and calling to their fellows, and saying, We have piped unto you, and you have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, (he led an austere kinde of life) and they say, He hath a devil. The Son of man came eating and drinking, (conversing with men after a more familiar manner) and they say, Behold a man gluttonous, and a winebibber, a friend of Publicans and sinners, Matth. 11. 16, 17, 18, 19.

6. By mis-interpreting and perverting even their best actions. As when our Saviour by the finger of God did cast out devils, some most blasphemously said that he did it by Beelzebub, the prince of devils, Mat. 12. 24.

Thus many wayes do some shew their contempt of the godly, even because they are godly. And especially when the godly (as their duty is) reprove them for their exorbitancies and misdemeanours, than they scorn and deride, raile and revile, calling them precise fools, and what not? This fellow is newly come to sojourne among us, and he will needs make himself a judge, said the Sodomites of Lot, when he went about to diswade them from their wickedness, Gen. 19. 9. And when the Pharisees heard our Saviour speak against covetousness, they being covetous derided him, Luke 16. 14.

Fifthly and lastly, let us be exhorted to labour to improve

Use 5.

RM. 18. prove our selves unto God, by being careful to performe his duty of honouring those that fear God. All the reasons pre-alleged, should be so many motives to prevaile with us in this behalfe. But further let us consider:

1. That Christ hath given a strict charge, saying, *Take heed that ye despise not one of these little ones, Matt. 18. 10.* How dangerous it is to despise the godly, he hath also shewed us, saying, *Whoso shall offend one of these little ones, which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea, vers. 6.*

2. The honour or dishonour done unto the godly, redounds to the honour or dishonour of God himself. As *Moses* said to the Israelites, when they murmured against him and *Aaron*, *Your murmurings are not against us, but against the Lord, Exod. 16. 8.* So may it be said of all that despise the godly, Their despising is not a despising of men, but of God. *He that despiseth (any in whom Spirit) despiseth not man, but God, 1 Thess. 4. 8.* I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink, &c. Verily I say unto you, Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me. I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink, &c. Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me, *Matth. 25. 35. — 45.*

3. To honour the godly, because they are godly, is a sure signe of a gracious heart: and to despise the godly as such, argues a most gracelesse Spirit. Every one that loveth him that begeth, loveth also him that is begotten of him, *1 John 7. 1.* If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, that he who loveth God, should love his brother also, *1 John 4. vers. 20, 21.* This is the message, which ye heard from the

beginning, that we should love one another. Not as Cain, who was of the wicked one, and ſlew his brother: and wherefore ſlew he him? becauſe his own works were evil, and his brothers righteous, 1 John 3. 11, 12. We know, that we have paſſed from death to life, becauſe we love the brethren, verſ. 14. There is a love, viz. a love of good will, which we owe unto all: but the love of friendſhip and familiarity, this we owe peculiarly to the godly: thus to love them, is to delight in them; and that (as hath been ſhewed before) is one thing, wherein doth conſiſt the honour that is due unto them.

4. The godly are rare, few in compariſon, a little ſocke, Luke 12. 32. Therefore they are the more to be eſteemed. *Rara caru*, Things that are rare, as pearles and precious ſtones, are much ſet by, and highly prized. The word of the Lord was precious in thoſe dayes, there was no open viſion, 1 Sam. 3. 1. Becauſe it was rare, therefore it was precious; though ſome by *pretious* do underſtand *rare*, and ſo interpret it.

5. To honour the godly is a meane to encourage them, and to make them hold on their way with more alacrity and chearfulneſs. Indeed ſuch as are truly godly, will be content to paſſe thorough honour and diſhonour, 2 Cor. 6. 8. Yet this will afford ſome encouragement even to the beſt, if they be reſpected and honoured as it meet. When the Chriſtians came to meet Paul, as he was going to Rome, aſſoone as he ſaw them, he thanked God, and took courage, Act. 28. 15. On the other ſide, the godly themſelves are ſometimes troubled at thoſe affronts and indignities that are done unto them. The word of the Lord (ſaith Jeremie) was made a reproach unto me, and a deriſion daily. Then I ſaid, I will not make mention of him, nor ſpeak any more in his Name: but his word was in my heart as a burning fire ſhut up in my bones; and I was weary with forbearing, Jer. 20. 8, 9.

6. The godly are profitable to others; meane to prevent evil; and procure good, not only in reſpect

SAM. 19. of themselves, but also in respect of others, as was shewed before, from *Gen. 30. 27.* and *39. 5.* and *Act. 27. 24.* See also *2 King. 3. 14.* &c. Therefore such as do not honour the godly, are injurious not only to the godly, but also to themselves. While *Lot* was in *Sodom*, it could not be destroyed; *Gen. 19. 22.* Had not the *Sodomites* then reason to have respected *Lot* otherwise then they did?

7. God hath shewed himself much provoked against those that have shewed themselves despisers of his servants. Because *Mical* despised *David*, when she saw him dance before the *Arke*, and scoffed at him for it, Therefore she had no child unto the day of her death; *2 Sam. 6. 23.* So God caused two three-beares to reare in pieces two and forty children, because they mocked and abused *Elisha*, *2 King. 2. 23, 24.*

SERM. XIX.

Psal. 15. 4.

But he honoureth them that feare the Lord.

I Come now to give some rules and directions, which are to be observed in honouring the godly.

Rules and Directions for the honouring of the godly. 1. We must honour the godly not in pretence, but in sincerity. It is said of *Dionysius*, that whereas he maintained many Philosophers and learned men, he flucke not to profess, that he did it not out of respect to them, but out of respect to himself; nor that he did much value them, but that he himself by their meanes might be much valued. He supposed, that all would take him for a rare and excellent man, who did

Of *David* *2 Sam. 19. 22.* and
of *Isaiah* *Isaiah 56. 3.* *Baruch*
10. *Plut. in Apothegm.*

so honour those that are such. So some (though they say so) will not so ingenuously acknowledge it; as *Dionysius* did) may make a shew of honouring the godly; that is, when themselves may be accounted godly; or for some other by-end, and base respect. The Scribes and Pharisees would build the tombes of the Prophets; and garnish the sepulchres of the righteous; as if they had been most careful to observe the admonitions of the Prophets, and to follow the example of the righteous; whereas indeed it was quite contrary: therefore our Saviour liues againe against them, and cryes woe unto them for their hypocricie, *Matth. 23. 29.* *He that receiveth a prophet in the name of a prophet, shall receive a prophets reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous mans reward.* *Matth. 10. 41.* It is not enough to honour a prophet, or a righteous man, but it must be done, *eo nomine*, in that very respect, because he is a prophet, or a righteous man; and then, not otherwise, is a reward to be expected. *Whosoever shall give you a cup of water to drinke in my name, (saith our Saviour) because you belong to Christ, verily I say unto you, he shall not lose his reward.* *Mark 9. 41.* The least respect shewed to the godly, because they are godly, proceeding from a true and unfeigned love of truth, shall not be unrewarded: on the other side, the greatest civility done to the godly, if it be not done in simplicity and godly sincerity, it is worth nothing.

2. We must honour the godly with respect to their merit. The godly must be honoured as godly; and therefore all that are godly must be honoured, as well one as another.

1. As well the godly that are members of the Church militant here below, as they that are members of the Church triumphant in heaven. The Scribes and Pharisees shewed much reverence and respect to the prophets and righteous men, that were dead, building their tombes, and garnishing their sepulchres, *Matth. 23. 29.* but they despi-

SERM. 19. despised and abused most shamefully such as were among them, as appeared by their deportment toward *John Baptist*, and towards *Christ* himself. So the *Papists* honour the *Saints* departed more then enough; but the *Saints* that are upon earth they scorne and contemne, yea hate and persecute. But *David* was not thus partial; his goodness did extend to the *Saints* that were upon the earth; those he accounted excellent, and in them was all his delight, *Psal.* 16. 3. Certaine it is, He that doth not regard the *Saints* that are here upon earth, whatever shew he make of honouring the *Saints* in heaven, all is but false and fained. For as *S. John* argueth, *He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?* 1 *John* 4. 20. So he that honoureth not the *Saints* here, whom he hath seen, how can he honour the *Saints* in heaven, whom he hath not seen?

2. As well the godly that are poore and of meane condition in the world, as those that are rich, and eminent in any worldly respect. This is that which *S. James* prescribeth, saying, *My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.* Jam. 2. 1. For this the Apostle *Paul* commended the *Galatians*, that they did honour him, notwithstanding that poore and despicable condition (as to the eye of the world) which they saw him in. *And my temptation (saith he) which was in my flesh, ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.* Gal. 4. 14. In this respect also he commended *Onesiphorus*, saying, *The Lord shew mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain.* (Though *Paul* were a prisoner, and in bonds, yet *Onesiphorus* shewed all love and respect unto him.) But when he was at *Rome*, he sought me out very diligently, and found me, 2 *Tim.* 1. 16. 17. Be not thou therefore (saith he to *Timothy*) ashamed of the testimony of our Lord, nor of me his prisoner, ver. 8. Thus did *Paul* himself

himself honour *Onesimus*, a pious servant, and a fugitive too, but now a convert. He makes honourable mention of him, *Col. 4. 9. With Onesimus a faithful and beloved brother.* And the Epistle to *Philemon* was written merely in his behalf. Thus also did *Boaz* honour *Ruth*, though she were a stranger, newly come out of another country, and was so poore, that she was glad to get a gleanings; yet he having heard of her vertue and piety, took notice of her, and shewed her much respect at the first, and within a short time made her his wife, *Ruth 2. and 3. and 4. Chap.*

3. Though they be such as are weak in gifts and graces, yet appearing to be godly, they are to be honoured. *Take heed that ye despise not one of these little ones,* *Matth. 18. 10.* Though they be little ones, yet if they be Christs, they are not to be despised. *Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me,* *Matth. 25. 40.* *Inasmuch as ye have not done it to one of the least of these, ye have not done it unto me,* *verf. 45.* *Him that is weak in the faith, receive ye,* *Rom. 14. 1.* *We that are strong ought to beare the infirmities of the weak, and not to please our selves,* *Rom. 15. 1.* *The eye cannot say to the hand, I have no need of thee: nor againe the head to the feet, I have no need of you. Nay much more those members of the body, which seeme to be more feeble, are necessarie. And those members of the body which we think to be lesse honourable, upon these we bestow more abundant honour; and our more comely parts have more abundant comelinesse,* *1 Cor. 12. 21, 22, 23.* From this similitude taken from the members of the natural body, the Apostle sheweth, that in the mystical body of Christ, the Church, those members which are more weake and feeble, yet are useful and profitable, and not to be despised.

4. Though they differ in opinion from us, and hold some errors, yet if Christ appear to be formed in them, we must not despise, but honour them. *Let us him that*
correct,

SERM. 19. *eateth, despise him that eateth not*, Rom. 14. 3. *Why dost thou set at nought thy brother?* ver. 10. If he be a brother, partaker of the grace of God in Christ, though he do erre in some points, yet he is not to be despised, but to be had in honour.

Cautiō.

But here a Cautiō is to be added, and a limitation, *viz.* That this indulgence is not to be extended unto such as subvert the very fundamentals of Religion, as too many do in these times. Some have been over-respective of such, pleading for them as godly, and of honest life and conversation; and therefore to be tolerated and borne with, yea received and embraced. Indeed if any appear to erre through weakness, being desirous to learn and understand the truth, they are not to be despised and cast off, but instructed and admonished: but if they be stiffe and obstinate, and that in pernicious and damnable errors, they are to be exploded. *A man that is an heretick, after the first and second admonition, reject*, Tit. 3. 10. *If there come any unto you, and bring not this doctrine, (the doctrine of the Gospel) receive him not into your house, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds*, 2 John 10. and 11. Chap. *To whom we gave place by subjection no not for an houre, that the truth of the Gospel might continue with you*, Gal. 2. 5. *I would they were even cut off which trouble you*, Gal. 5. 12. *But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, &c.* So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against thee with the sword of my mouth, Rev. 2. 14, 15, 16. Thus Christ taxed the Church in Pergamos; and so ver. 20. the Church in Thyatira, *Notwithstanding I have a few things against thee, because thou sufferest that woman Jezabel, which calleth herself a Prophetsse, to teach, and to seduce my servants, &c.* It is said of S. John, that he would not endure to be under the same rooffe where Cerinthus an

an arch-heretick was, but said to those that were with him, *Let us away, lest the house fall, in which this enemy of the truth dwelleth.* It is likewise recorded of *Polycarpus*, who lived in *S. John Bayes*, and died a Martyr, that when *Marcion*, another prime Sectarie, met him, and asked him, If he knew him, *Yes* (said he) *I know thee to be the first-begun of the devil.* Such was the zeale that the Apostles and Apostolical men had against hereticks. Thus also *Hierome* writing to *Ruffinus*, with whom he was at variance, In one thing (saith he) *I cannot consent unto thee, that I should spare hereticks, and not prove my self a sound Christian.* If this be the cause of our difference and disagreement, *I cannot hold my peace, I cannot doe it.*

Euseb. hist.

lib. 3. cap. 25.

& lib. 4. c. 14.

In una consentire tibi non possum, ut perdam hereticis, & me Catholicum non probem. Si illa est causa discordia, non possum tacere, non possum. Hieron. Apol. 2. adveit. Ruffin.

5. Though they slip into some exorbitancies and misdemeanours, yet if in the general they shew themselves to be godly, we should not despise, but honour them. It was the wickedness of *Cham* to despise his father *Noah*, when he was drunken, and lay in his tent uncovered; this brought a curse upon him, and his posterity: when *Sem* and *Japhet* obtained a blessing, because they covered their fathers nakedness, *Gen. 9. 22, &c.* This also is noted as an argument of *Josephs* goodness, that when he perceived *Mary* his espoused wife to be with child before they came together, he not knowing how it came to passe, but fearing all was not right with her, yet was not willing to make her a publicke example, but was minded to put her away privily, *Matth. 1. 19.* The Apostles rule and direction in this case is, *Brethren, if a man be overtaken with a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thy self, lest thou also be tempted.* *Gal. 6. 1.* God doth not despise his servants and children because of their infirmities and failings, but he spareth them, as a man spareth his son that serveth him, *Mal. cap. 3. vers. 17.* Therefore neither

SERN. 19. ought we in that respect to despise the godly.

6. Though the godly some way or other be injurious unto us, we ought nevertheless to honour, and not to despise them. So *Joseph* did *Mary*, though he supposed her to have dealt injuriously with him, and she had done so indeed, if it had been with her as he imagined. *Calvin's* resolution concerning *Luther*, was very admirable in this respect. They differed much about the presence of Christ in the Sacrament: and *Luther* being of a vehement spirit, wrote bitterly against those that did hold otherwise in that point then himself did. This enforced some, who were more nearly concerned in the business, to prepare to answer *Luther*; which *Calvin* understanding, and fearing lest they being provoked by *Luther's* carrels, should deal with him in the like kind, he wrote unto *Bullinger* a prime man among them; perswading and exhorting him to carry the business so, as to shew all due respect unto *Luther*, considering what worth and excellencie there was in him, however he had demeaned himself in that particular. And he addes, that he

*Sapē dicere solitus sum, etiam si
me diabolus voca ei; me tamen
hoc illi honoris habiturum, ut in-
signem Dei servum agnoscam.*
Calv. Epist. 57.

often used to say, that although *Luther* should call him devil, yet he would do him that honour, to acknowledge him a choice servant of God.

7. We must honour the godly discreetly, with such honour as is meete, and not with such honour as doth not belong unto them. When *Cornelius* saw *Peter* come unto him, he fell down at his feet, and worshipped him, *Act. 10. 25.* This was more honour then was meete. The Papists are most grosse in this way, in that honour which they give unto the Saints departed, who are indeed to be honoured, but not as they honour them.

*Quasi sui oblitus, plus homini
detulit quam par sit.* *Calv. ad
loc.*

How the saints
departed are
to be honou-
red.

8. We are to think and speak reverently of them. *All generations* (said the Blessed Virgin) *shall call me blessed, Luke 1. 48.* The memorie of the just is blessed, saith *Salomon*, *Proverb. 10. vers. 7.* Which words the

Rab-

Rabbines commonly use, when they make mention of any of those Rabbines that were before them.

סמך

2. We are to praise and glorify God for them. *They glorified God in me*, said Paul, Gal. 1. 24. viz. the Christians

אין צדק לברכה
or using only the first letters of the words,
אין צדק

that heard of his conversion. And so still God is to be glorified in him, and for him, and for the other Saints, for the grace that he infused them with here on earth, and for the glory that he hath conferred upon them in heaven. Christ will come to be glorified in his Saints, and admired in all them that believe, 2 Theff. 1. 10.

3. We ought to imitate them, and to follow their example. *Be followers of them, who through faith and patience inherit the promises*, Heb. 6. 12. *Take, my brethren, the Prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience*, Jam. 5. 10. And verf. 11. *To have heard of the patience of Job*, viz. that so you should conforme your selves unto it.

But all this will not satisfie them of the Church of Rome, but they will honour the Saints departed far more then thus:

How the Papists exceed in giving honour to the Saints departed.

1. They attribute to some of them more holiness then the Scripture doth afford any ground or warrant for; yea, such as is inconsistent with the doctrine of the Scripture. For they universally hold, that the Virgin Mary was so holy, as that she was free from all actual sin, even the least, even venial sin, as they call it. And the most of them hold that she was also without original sin. But first, for original sin, the Scripture makes all generally guilty of it, saying, *By one man (viz. Adam) sin entered into the world* (that is, into all mankind) *and by sin death, and so death passed upon all, for all that have sinned*, Rom. 5. 12. Bernard saith, that what David confessed of himself, is true of all; only Christ excepted; *I was shapen in iniquity, and in sin hath my mother conceived me*.

Concil. Trid. sess. 6. can. 23.
Concil. Bull. sess. 36.

Capus Loc. Theol. lib. 7. cap. 3.
Bellar. de A. miss. Grat. lib. 4. cap. 15.

Qua (scilicet Christo) excepto, de cetero quicunque natus est ex Adam natum, quod minus humiliter de se ipso, ac veraciter confitetur; in

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iniquitatibus, iniquis, conceptus sum, &c. Bern. Epist. 174.

Communiter sancti solum Christum excipiunt ab illa generalitate, quæ dicitur, Omnes peccaverunt in Adam. — et nullatenus hæc generalitate B. Virgo Maria excludenda, ne dum matris excellentia amplius, Filii gloria minuat. Bornav. in Sent. lib. 3. dist. 3. art. 1. quæst. 2.

Αὐθροπὸν τι ἐβόλετο ἐν δούξᾳ, ὅτι μήτηρ, ὅτι ἐξουσιάζει τὰ παιδὸς. ἔδιν γὰρ μὲν ἔπει πρὶ αὐτῷ ἄνθρωπος. Theophyl. ad Mar. 11. 46. vide plura.

Οὐχ ὑβρίζων λέγει τὸ ὄν, ἀλλὰ διορίζουσιν αὐτὸν φίλῶς. ἔστι αὐτῆς καὶ ἀνθρώπων γένος. Item ibid. ad v. 48. &c.

Ἡ δὲ μήτηρ φιλοφιλίας πῶς τὴν ἀνθρωπότητα, ἡ δὲ ἀπὸ τῆς ἀδελφότητος αὐτὸν ἀγαπᾷ, καὶ διὰ τὴν τοῖς ὀχλοῖς, ὅτι τὸν ὅτι αὐτὸν θαυμάζουσιν ὅπως αὐτὴν σμεῖναι, ὥστε καὶ ἀποπᾶν τῆς ἀδελφότητος. Theophyl. ad Mar.

33

Psal. 51. 3. *Bona ventura* saith, that the fathers generally except none but Christ, as not being included in that sentence, *In Adam all have sinned.* And he addes more expressly, that the B. Virgin Mary is not to be excepted, lest while the excellency of the mother is amplified, the glory of the Son be diminished. And for actual sin, the Scripture sheweth, that none while here upon earth (except him only, *Who knew no sin, yet was made sin for us, that we might be made the righteousness of*

God in him, 2 Cor. 5: 21.) is free from it. There is not a just man upon earth, that doth good and sinneth not, Eccles. 7. 20. The best that live here, must pray, *Forgive us our trespasses,* Matth. 6. 12. The Blessed Virgin is nowhere exempted from this kinde of sin more then the other. *Theophylact* thinks that she shewed her infirmity, and took too much upon her, when Christ being yet talking to the people, she sent to speak with him. And that Christ to purge out that vaine-glorious humour that was in her, said, *Who is my Mother?* &c. Matth. 12. 46, &c. So upon Mark 3. 31, &c. where the same story is related, he saith, that she seems to have been possessed with vaine-glory, and so would have the multitude to see, that him whom they so admired, she could draw away while he was teaching. Though I see no sufficient ground whereupon to charge the B. Virgin as *Theophylact* doth, yet however thus much all from hence may see, that

Theophylact (who was above 1000. years after Christ) made no question, but that the Virgin Mary was subject even to actual sin as well as others.

2. They

2. They feign miracles of the Saints, to make them **SEEM** 19-
 (as they ſuppoſe) the more glorious. They ſay, that
 the houſe wherein the Virgin *Mary* was, when the an-
 gel *Gabriel* came unto her, was many hundred years af-
 ter tranſlated firſt out of Galilee into Dalmatia above **Turfellin. de**
 2000 miles, and thence over the ſea into Italie, where **æde Laurentiæ.**
 alſo it removed from one place to another, till at length
 it found a place where to abide: and many moſt miracu-
 lous cures (they ſay) were wrought by it; and that the
 very trees, when it came, did bow unto it. Infinite
 ſtories they have of this nature, eſpecially in the Legend
 of Saints, which they call, *The golden Legend*, a book
 ſo full of ſuch groſſe ſtuffe, that *Ludovi-*
cus Vives, a Papiſt, but learned and in-
 genious, with great indignation cryed
 out, *What can be more abominable then*
that book? And he wondred why they
 ſhould call it *Golden*, when as he that
 wrote it, was a man of an iron mouth,
 and of a leaden heart. And *Melchior Can-*
nus (a Romiſh Biſhop) paſſeth the ſame
 cenſure upon that book, and complains
 (as *Vives* alſo had done before him)
 that *Laertius* wrote the lives of Philoſophers, and *Sueto-*
nins the lives of the Cæſars, more ſincerely then ſome did
 the lives of the Saints and Martyrs.

3. They are moſt vain and ſuperſtitious in the ho-
 nour which they give to the Reliques of the Saints; as
 their dead bodies, or ſome parts of them, their bones,
 fleſh, haire; yea, their clothes that they wore, or the
 like. You may now every where (ſaith *E-*
raſmus) ſee held out for gain *Maries* milk,
 which they honour almoſt as much as *Chriſts*
 conſecrated body: prodigious oile; ſo many
 peeces of the Croſſe, that if they were all gather-
 ed together, a great ſhip would ſcarce
 carry them: Here *Francis* his hood ſet forth

Quam indigna eſt divis & ho-
minibus Chriſtianiſta illa Sanctorum
hiſtoris, quæ Legenda aurea nomi-
natur: quam neſcio cur auream ap-
pellent, quum ſcripta ſit ab homine
ferrei oris, plumbei cordis. Quid
ſadus diei poteſt illo libro? *Lud.*
Vives de Cauſ. corrup. att.
lib. 2.

Melch. Can. Loc. Theol. lib.
1. cap. 6.

Videas hodiè paſſim ad que-
ſum offerri lac Mariæ, quod bo-
nore propemodum aquam Corporis
Chriſti conſecrato: prodigioſum
oleum; fragmento crucis tam mul-
ta, ut ſi in ætrum redigantur,
vix una navis oneraria veſtat: hic

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ostentari Francisci calcullum : illic intinsum vestem Mariæ Virginæ ; alibi pettinem Annæ, alibi caligam Joseph, alibi calcem Thomæ Cantuariensis, alibi Christi præputium, quod cum sit res incerta, religiosi adorant quàm totum Christum. Neque verò hæc ita præferunt tanquam toleranda, & plebecula domanda afflictibus ; verùm hæc fere summa religionis vocatur. Eras. in March. 23. 5.

to view, there the innermost garment of the Virgin Mary: in one place Anna's comb, in another place Joseph's flaking, in another place Thomas of Cantuarie his shoe ; in another place Christs foreskin, which though it be a thing uncertaine, they worship more religiously then Christs whole person. Neither do they bring forth these things, as things that may be tolerated, and to please the common people: but all religion almost is placed in them.

4. They pray unto the Saints departed ; which honour is due into God only. *Call upon me*, saith he, *Psal. 50. 15. When ye pray, say, Our Father*, &c. saith Christ, *Matth. 6. 9.*

5. They rely upon the merits and satisfactions of the Saints; which honour is due unto Christ only. *Was Paul crucified for you?* 1 *Corinth. 1. 13.* No, nor *Paul*, nor *Peter*, nor any but Christ only: therefore we are to rely on his merit and satisfaction, and of none other: *If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins*, 1 *John 2. 1, 2.*

SERM. XX.

Psal. 15. 4.

He that sweareth to his own hurt, and changeth not.

Here follows the sixth special propertie of the person spoken of *vers. 1. viz.* one that shall abide in Gods

Gods tabernacle, and dwell in his holy hill; he is here described by this, that he sweareth to his own hurt, and changeth not.

But concerning these words, there is some difference among Interpreters and Expositours.

The Greeke Interpreters, called the Septuagint, (whom the vulgar Latine doth follow, and indeed translate) render it, *He that sweareth to his neighbour, and doth not disannul it.* It seemes that for

לְהָרַע *lehara* to afflict, or hurt, they read לְהָרַע *lehara*, to (his) neighbour; but so it should rather be לָרַע *laren*, then

Yet R. Nathan in his Hebrew Concordances saith, that in the opinion of some, (whom he meaneth, I know not) the Hebrew word here in this place doth si-

gnifie neighbour. In the like sense doth Symmachus, an ancient Greeke Interpreter, take it; who expresseth it thus: *He that sweareth to be a friend, and changeth not.* But Aquila and Theodotion, two ancient Greeke

Interpreters also, render it, to afflict; and so Hierome in his Translation of the Psalmes, which he calls *juxta Hebra-*

cam veritatem, according to the Hebrew verity: and in that sense do the Jewish Expositours generally understand it. The Hebrew word (לְהָרַע) is as much as to do evil. Now evil is either the evil of sin; *eschew evil*, Psal. 34. 14. that is, eschew sin: or the evil of affliction; *Sufficient unto the day is the evil thereof*, Matth. 6. 34. that is, the affliction which cometh along with it. So consequently, to do evil is either to sin, or to afflict:

and the word here used in the Original, is sometimes taken in the one sense, and sometimes in the other. But it cannot be here taken in the former sense; for a man may not sweare to sin; and if he

Heb. לְהָרַע לְחָבֵר

Lxx. Ὁ ὀρκιστὴς τῷ πλησίον αὐτοῦ, καὶ οὐκ ἀθετῶν. Vulg. Qui jurat proximo suo, et non decipit. Symmachus, Ὁ ὀρκιστὴς ἐν φίλῳ αὐτοῦ, καὶ μὴ ἀλλοτρίῳ.

לְהָרַע *lehara*.

לְשׂוֹן חֲבֵירוֹ לְרָעָה

R. Nathan de Plat. 1. 5. 4.

Aq. & Theod. τῷ πλησίον. Hieron. ut se affligat.

Gen. 19. 17. אַל תִּרְעוּ
Do not wickedly.

Ruth 1. 21. אֲדֹנָי הָאֱלֹהִים
The Almighty hath afflicted me.

doe

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Aben Ezra ad loc. נשבע
להרע נפשו כמו לצום
כי יכחיש הברר
Se Kimchi, להרע לגופו
בצום ובמספר מן
החטונות.

Job had treacherously slain, *swore saying*, So do God to me, and more also, if I tast bread, or ought else, till the sun be down, 2 Sam 3. 35. So *Moses* shewes, that God did allow his people to make a vow, and a binding oath to afflict the soul, Num. 30. 13. The Chaldee Paraphrast

Chald. דיומי לאבאשני
לגרמיה ולא משלחם

seemes to have understood it in that sense also; he expresseth it thus: That *sweareth to do evil to (or to afflict) himself, and changeth not.* But although the

Phrase of afflicting the soul, or ones self, be oft applied to abstinence and fasting; and one may sweare so to afflict himself; yet I cannot take that to be here meant.

Not ענה *but* הרע, as
Num. 30. 13. *Isai.* 58. 5. and
in other places: whence
הרעית *for fasting* in the Jew-
ish writers.

For 1. Where that kind of afflicting of ones self (*viz.* by fasting) is spoken of in the Scripture, another Hebrew word is used, and not that which *David* here useth.

2. That afflicting of ones self by fasting, seemes not to be a matter of that moment, as that the keeping of such an oath should be made one special property of a man that shall goe to heaven.

3. The blessed man here spoken of, is described by his care to performe the duties of the second table, to

Non nisi de secundâ Legis tabulâ, & mutuâ inter homines rectitudine differit. Calvin. ad loc.

Nihil magis remotum ab illius mente. Calvin. ibid.

wit, those duties, which one man doth owe unto another, as *Calvin* doth observe upon the place: and therefore he saith, that the exposition of afflicting ones self by fasting, is most farre from

Dauids

Dauid's meaning. The true and genuine sense of the words is this, that the person here mentioned is so faithful in his dealings with men, that he will performe his promises, especially if they be confirmed by oath, although it prove to his own hurt some way or other, as sometimes it may fall out. Thus our Translatours, and so other Christian Interpreters and Expositours understand it. And R. Salomon also seemes to have taken it in this sense; he thus glosseth upon the Text: *Having sworn (so as) to do evill to (or to hurt) himself, he changeth not his oath: much lesse will he change it in a matter that is not to his hurt.*

נשבע לחרע לעצמו לא
ימיר שבועתו קל וחומר
שאינו ממירה בדבר
שאינו לרעה.

R. Sal. ad loc.

The words thus opened, afford us this doctrinal conclusion, That a citizen of heaven is one, who hath a care to performe what he promiseth, especially what he sweareth; although it so happen, that one way or other he hurt himself by it.

Doct.

Though swearing only be expressed in the Text, yet it is not so to be understood, as if promises made without an oath were not to be regarded, or needed not to be performed. No, David before, vers. 2. noted the person that he speaketh of, to be one that speaketh the truth in his heart. Therefore what he promiseth, though without an oath, he intendeth to perform, and so will performe if he be able. The Apostle saith that he did not use lightness, that there should be with him *yea, yea, and nay, nay,* 2 Cor. 1. 17. He was not off and on, so that now he would do a thing, and by and by he would not do it.

It is well expressed in the Psalme that is sung:

His oath and all his promises

That keepeth faithfully:

Though he doth make his covenant

That he doth lose thereby. (So,

Thus some understand that of S. James. *Let your yea be yea, and your nay nay,* James 5. 12. And so that of our Savior, *Let your communication be yea, yea; nay, nay.* As if the meaning of these places were, that we should be true and faithful, firme and steadfast in our words and

Vult ut vera-
c. s. firmus. firmi-
que in omnibus
dictis. Calvin.
in loc.

VER. 20. speeches. Thus some cite a saying of the ancient Jews, *The yea of the righteous is yea; and their nay is nay.* That is, If they affirme a thing or deny it, it is as certaine as if they had sworne it never so much. So that famous, though more late *Rabbin*, *Maymonides* saith, that such as apply themselves to the studie of wisdom, should deal truly and faithfully; and of *yea* should say *yea*, and of *nay*, *may*; that is, they should speak as the thing is, and as they intend. But swearing is therefore mentioned in the Text, because covenants and promises oftentimes have oathes added unto them, for the greater confirmation of them: that so they to whom the promises are made, may be the more assured that they shall be performed; and that they that make them, might be the more careful to keep them. For as it is a sin to break a promise, though it be made without an oath; so

הצויקים הנ שלחם
הנ ולחו שלחם לחו
Mercer. in Gen. 30. 35.

משאנ ומחננ שר
חלמידי חכמי באמר
ובאמונה אומר ער
לחו לחו ועל הנ הנ.
Maimonid. Can. Ethic. cap. 5.
sect. 13.

if it be confirmed by an oath, it is the greater sin to break it.

Now because the Text doth expressly speake of swearing, and the point is principally meant of it; therefore before I come to the prooffe of the point, I will speake something of an oath, for the better understanding of the nature of it.

What an
oath is.

And first what an oath is; and I define it thus. *An oath is a calling on God; to witness that which is spoken; and to plague and punish, if it be otherwise then is spoken.*

1. There is a calling on God to witness that which is spoken: *God is my witness*; saith *Paul*, *Rom. 1. 9.* *The God and Father of our Lord Jesus Christ; which is blessed for evermore, knoweth that I lie not*; saith *he*, *1 Cor. 13. 31.* *Behold, before God, I lie not*; *Gal. 1. vers. 20.* All these speeches are oathes, and they all containe in them implicitly (and so doth every oath) a calling upon God to testifye the truth of that which is spoken. It is not ma-

terial

terial what the forme of speech be, so there be a purpose to make God a witness. *Austine* taxeth the Pelagians as not knowing what an oath is, for that they thought they did not swear, when they said, *God knoweth*, and *God is witness*, and the like, because they did not say, *By God*. But to think that it is no oath except the syllable *By* be used, is such a simple conceit, that (as one saith) it is rather to be derided then confuted.

Quod Pelagiani dicebant non jurasse. Paulum, quia non dixit, Per Deum, &c. videndum potius est quam refutandum. Maldon. ad Matth. 5. 34.

But may some object, If to take God for a witness of that which is spoken, be an oath; then as oft we cite the Scripture for confirmation of that which we speak, so oft we swear.

Aquinas doth well answer this objection thus; It is one thing to use the testimonie of God, which is already given; so we do when we cite Scripture: It is another thing to implore the testimonie of God to be given; so we do when we swear. So that to swear, is in effect to invoke God, and to say, *O Lord, be thou my witness*; or, *O Lord, do thou witness for me*: and though in swearing we do not speak thus directly unto God, yet whensoever we swear, we do in effect speake unto God in that manner. That forme of speech so frequent with our Saviour, *Amen*, or *Verily*, or with an ingemination, *Amen, Amen*, or *verily verily*, some both of the ancient, and also of the moderne writers take to be an oath: but properly it is not an oath, but only an asseveration, or a vehement affirmation. The like also is

Neque enim interest siue dicatur mihi, siue meus testis est, ut scit Deus, modo sit voluntas adhibendi Deum testem. Erius. ad Rom. 1. 9.

illi, quantum aliquos eorum audiui, quid sit jurare prorsus ignorant. Putant enim se non jurare, quando in ore habent, Scit Deus, & Testis est Deus, &c. quia non dicitur, Per Deum, &c. August. Epist. 89. ad Hilariam.

Aliud est testimonio Dei iudicium dato, quod fit cum aliquis auctoritatem S. Scripturae inducit: & aliud est testimonium Dei implorare, ut exhibendum, quod fit in juramento. Aquin. 22. quest. 89. art. 1. ad 1.

Dottores Catholici scribunt: Amen esse juramentum, &c. Dicitur ad Apoc. 19. 4. In hanc sententiam citat Auctorem operis imperfecti in Mat. hom. 23. Chryf. hom. 10. in Mar. & Hieron. in Isai. 15. Sic Calvinus in John 5. 25. pro juramento & cepit.

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Si dicam, *Per fidem meam*, per estimationem meam; non tam est formula juramenti quàm species obtestationis inter homines, ut si fidem sefellimus, non amplius inter homines habeamur fideles, aut honesti. Chemnit. in Harm.

Per fidem (etsi ex more alicujus gentis, aut intentione dicentis potest esse juramentum) non est tam in juramentum ex vi verborum, sed asseveratio tantum, vel ad plurimum obtestatio. — q. d. examino loquor, verè id dico quod sentio: pignero tibi fidem meam, rem ita se habere: si sciens falso, nulla mihi in posterum fides habetur, &c. Sanderf. de Jur. P. æ. l. c. 5. sect. 7.

Aquin. 22.
quæst. 89.
art. 6.

speake. Aquinas makes an oath to be either *per simplicem contestationem*, by a simple contestation, a bare calling on God to witness; or *per execrationem*, by execration, a calling on God to punish in case of swearing falsely. But properly these are not several kinds of oaths, but they concur to the constituting of an oath, as several parts of it. In every oath there is both a contestation, and an execration; though perhaps only the one be expressed, yet the other also is implied. Sometimes only the contestation is expressed, as in the formes before cited.

Qui Deo utilis teste, simul perjurii autorem citat, si fallit. — Tamen si hoc non semper exprimitur verbo, subaudiendum est tamen. Calvin. ad 2 Cor. 1. : 3.

to be said of these speeches, *In very deed, In faith, In truth, or In troth*. And so, *By my faith, By my truth, or troth*; properly these are not oathes, but only asseverations, or at most obtestations. As if one should say, *Let me not be accounted true, or faithful, let no credit hereafter be given unto me, if it be not, or if I do not intend as I speake*. Yet are not these formes of speech to be made so common as they are by many.

For 1. They are seeming oathes some of them; and they that use them, for most part take them for oathes.

2. Our Saviour did not use *Amen*, or *Verily*, but upon weighty occasion.

2. In swearing there is a calling on God to plague and punish, if the thing be, or we intend otherwise then we

Sometimes only the execration, as 2 Sam. 3. 35. *So do God to me, and more also, if I taste bread, or ought else, till the sun be down*. Sometimes both the contestation and the execration are expressed, as Jos. 22. 22, 23. *The Lord God of*

gods, the Lord God of gods, he knoweth, and Israel he shall know, if it be in rebellion, or if in transgression against the Lord

Lord (*ſave us not this day*) *that we have built us an altar to turne from following the Lord, or if to offer thereon burnt offering, or meat-offering; or if to offer peace-offerings thereon, let the Lord himſelf require it.* In theſe words, The Lord God of gods, The Lord God of gods, *he knoweth*; there is a conteſtation, a calling on God to witneſs that which they ſpoke: and in thoſe words, *Let the Lord himſelf require it*, there is an execration, a calling on God to puniſh them, if it were otherwiſe then they ſpoke. So 2 Cor. 1. 23. *I call God for a record upon my ſoule, &c.* Firſt, there is a conteſtation, *I call God for a record*: and then there is an execration in the words following, *upon my ſoul*; which is as much as if he ſhould ſay, *Let God take vengeance on me, if I lie.*

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Hoc ſibi vult particula, in animam meam, ac ſi dixerit, non reculo quin penam ſumat, ſi mentior. Calvin. ad loc.

2. How many kindes of oaths there be. An oath is either *aſſertorie*, or *promiſſorie*. An *aſſertorie oath* is that wherein a thing is by oath either affirmed, or denied to be. As that, *The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.* In *Damaſcus* the governour, &c. 2 Cor. 11. 31, 32, 33. And that, *I call God for a record upon my ſoule, that to ſpare you I came not as yet to Corinth.* 2 Cor. 1. 23. A *promiſſorie oath* is that, wherein a thing is promiſed with an oath. As that oath, wherein *David* and *Jonathan* did ſweare to be true each to other, 1 Sam. 20. verſ. 11, &c. So *Abraham* and *Abimelech*, Gen. 21. 31, 32. And *Iſaac* and *Abimelech*, Gen. 26. 28, 29. Under a *promiſſorie oath* is comprehended a *comminatorie oath*, wherein ſomething is threatened with an oath. Then *king Salomon* ſware by the Lord, ſaying, *God do ſo to me, and more alſo, if Adonijah have not ſpoken this word againſt his own life,* 1 King. 2. 23.

How many kinds of oaths there be.

3. Whether an oath be lawful or not. This may be reſolved by what hath been ſaid already; but yet it requires further diſcuſſion. For ſome (miſ-underſtanding (it ſeemes) certaine places of Scripture) have thought it

Whether an oath be lawful or not.

al.

SECT. 20. altogether unlawful to swear. So the Pelagians of old, and the Anabaptists of late: yea *Theophylact* and divers other authors of good account have expressed themselves so as if they were of this opinion, though some have indeavoured to interpret them so as to free them from it. But this opinion, who ever be the authors, or abettors of it, is to be exploded.

Sixt. Senens.
Biblioth. S. lib.
6. Annot. 26.

For 1. to prove the lawfulness of an oath, we have the example of Saints, of Angels, and of God himself. Of the Saints, and that before the law, under the law, and after the law. Before the law, of *Abraham*, Gen. 14. 22. *I have lift up my hand unto the Lord*, &c. said he, that is as much as, *I have sworn unto the Lord*, or by the Lord; that phrase of *lifting up the hand* (as *R. Salomon* upon the place observeth) doth import an oath, because that gesture was used in swearing, as appears, *Dan. 12. 7.* and *Revel. 10. 5, 6.* We find also *Abraham* swearing, Gen. 21. 31. and causing his servant to swear, Gen. 24. 3. So also *Isaac* swore to *Abimelech*, Gen. 26. 31. And *Jacob* to *Laban*, Gen. 31. 53. and he caused his son *Joseph* to swear, Gen. 47. 31. Thus also did the Saints that were under the law, as *David*, 1 Sam. 20. 17. *Salomon*, 1 King. 2. 23. And *Elijah*, 1 King. 17. 1. And so likewise the Saints that were after the law in the time of the Gospel, as appears by divers passages of *Paul* in the places before cited. And therefore *Theophylact's* evasion is too weak,

Οὐκ ἔστι ποιεῖν τὸ ἐπὶ τῷ θεῷ
νύκιν: κατὰ δὲ χεῖρας ἐστὶ ποιεῖν,
ὡς αὐτὸ τὸ πνεῦμα λέγει, καὶ ὁ
πᾶσι ἰουδαίοις, &c. *Theophyl.* ad
Mat. 5.

who saith, that before indeed it was not evil to swear, but now since Christ it is evil, even as to be circumcised, and to observe the Jewish ceremonies. We reade also of the Angels swearing, *Dan. 12. 7.* *Revel. 10. 5, 6.* And to this purpose we have the example of God himself, of whose swearing we have often mention in the Scripture; as *Gen. 22. 16.* *Exod. 13. 5.* and *33. 1.* *Josh. 5. 6.* and so in many other places. Reason also proveth an oath to be lawfull;

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sanctum per creaturas, ex eo liquet, quod haudquaquam dicit Dominus, Ne juretur omnino, neque per Deum, neque per creaturas, sed meminit tantum creaturarum, &c. Spanhem. Part. 2. Dub. 123. sect. 2.

God, nor by the creatures, but he only made mention of the creatures as not to be sworn by. But I cannot conceive that this was our Saviours meaning. He mentioned indeed only the creatures, there being special reason for it, as I may shew more hereafter; but he did not therefore allow swearing by God; no, the reasons annexed make against this. For Christ forbiddeth to swear by the creatures, because of that reference which they have unto God; therefore swearing by God directly and immediately, is here much more forbidden. Neither will that exposition consist with those words, vers. 37. *But let your communication be yea, yea; nay, nay, &c.* which words do as well forbid swearing by God as by the creatures: and so also do those, *Jam. 5. 12.*

Nor by any other oath. Some therefore thinke all swearing whatsoever simply and absolutely forbidden. So

Hierome in his Commentarie upon *Mat. 5.* saith, that as it was permitted unto the Jews to offer sacrifices unto God, that so they might not offer them unto idols: so they were permitted to swear by God; not that they did well in so doing, but because it was better to give that honour to God then to devils. But now the Gospel (he saith) doth not per-

Et hoc quasi parvulis fuerat concessum, ut quomodo vicinitas immolabant Deo, ne eas idola immolarent, sic & jurare permitteretur in Deum, non quod recte sacrificarent, sed quod melius esset. Deo id exhibere quam demonibus, Evangelica autem veritas non recipit juramentum, &c. Hieron. ad Mat. 5. 34.

mit any oath at all. In like manner doth *Theophylact* expound it, as hath been noted before; but this interpretation also hath been before confuted, it having been proved both by example, and by reason, that both before the coming of Christ an oath was, and also since his coming is lawful. The meaning therefore of our Saviour, and so of his Apostle, is to forbid swearing, not absolutely, as if in no case it might be used, but so as that it is not lawful to swear either falsely, or rashly, to wit, when there is no just occasion for it. Christ did bend his

his

his speech against the Scribes and Pharisees, who held, **Salm. 30**
 that if they did not use some certaine formes of swearing,
 it was no matter how they did swear. See *Matth. 23.*
16, 18. Therefore Christ shewes all formes of swearing
 to be unlawful, to wit, when there is no just cause of
 swearing. Again, the Scribes and Pharisees thought, that
 if they did not sweare falsely, all was well enough, *Mat.*
5. 33. Therefore Christ forbids as well
 rash, as false swearing, giving us to
 know that Gods name is taken in vain as
 well by the one as by the other.

*Somma huc redit, aliis modis
 frustra accipi Dei nomen quam
 perjurio. Calvin. ad Mat. 5.*

But, may some say, Christ seems utterly to forbid
 swearing, when he bids, *Let your communication be yea,*
yea; and nay, nay: and saith, that *whatsoever is more*
then these, cometh of evil.

Object.

Augustine, and after him *Aquinas*, understand the words
 of our Saviour thus, that a man is not to sweare, except
 the infirmity of another, who will not
 beleieve him without an oath, constrain
 him to it. This infirmity of another
 they take to be that evil spoken of, when
 it is said, *Whatsoever is more then these*
(viz. yea, yea; and nay, nay) cometh
of evil. And therefore they observe,
 that it is not said, *Whatsoever is more,*
 is evil; but, *cometh of evil*, to wit,
 the infirmity of him, who compells a
 man to sweare, because otherwise he
 will not beleieve him. But this expo-
 sition I cannot embrace; for surely Christ speaks of the
 evil of him that sweareth, and not of him who is the oc-
 casion why he sweareth. For this evil is alledged as the
 reason why swearing should be avoided: but the infirmi-
 ty of men, in not beleieving without an oath, is no rea-
 son why to avoid an oath, but why to use it. *Calvin*
 takes this to be the meaning, that swearing doth arise
 from the corruption that is in men, who are so false and

Ans.

*Si jurare cogeri, scias de ne-
 cessitate venire eorum, quibus al-
 quid suades; quæ utique infirmi-
 tas malum est. Itaque non dixit,
 Quod amplius est, malum est: Tu
 enim non malum facis, qui bene
 alteris juratione, ut alteri persua-
 deas; quod minus suades: sed
 à malo est illius, cuius infirmitate
 jurare cogeri. Aug. de Serm.
 Dom. in monte; & Aquin. 2.
 quæst. 89. art. 2.*

*Calvin. ad
 loc.*

SERM. XI. deceitful, that except they sweare, it is hard to trust them. But the purport of Christs words (I think) is not to shew whence swearing doth proceed, but so as wishal to shew what the nature of it is, to wit, evil; not simply and in all cases whatsoever, but when there is no sufficient cause for it. Thus therefore are the words of our Saviour to be understood: Whatsoever is more then yea and nay, that is, whatsoever is affirmed or denied not barely, but with an oath, when there is no good and just occasion for it, cometh of evil, that is, of mens corruption, who take Gods name in vain by their rash and unadvised swearing.

SERM. XXI.

Psal. 15. 4.

He that sweareth to his own hurt, and changeth not.

AFTER the explication of the words, and the doctrine observed from them, I have shewed,

1. What an oath is.
2. How oathes are distinguished.
3. That an oath may lawfully be used.
4. Now I come to shew what things are require to

What things
are to be ob-
served in
swearing.

be observed in swearing. For what the Apostle saith of the law, the same is true of an oath, *It is good, if a man use it lawfully*, 1 Tim. 1. 8. Now that an oath may be lawfully used, *Jeremie* shewes what is to be observed; *Thou shalt sweare* (saith he) *The Lord liveth, in truth, in judgment, and in righteousness*, Jer. 4. 2.

The first thing required, is to sweare by God; *Thou shalt sweare, The Lord liveth*. So in many other places
of

of Scripture. *He that sweareth in the earth, shall swear by the God of truth* (Isai. 65. 16.) *Thou shalt feare the Lord thy God; and serve him, and shalt swear by his name*, Deut. 6. 13. So also Deut. 10. 20. Therefore an oath is called an oath of the Lord, Exod. 22. 11. And the oath of God, Eccles. 8. 2. Thus Abraham swore lifting up his hand to the most high God, Gen. 14. 22. So Jacob swore by the feare of his father Isaac, that is, by God, whom Isaac feared, Gen. 31. 53. So Paul used to swear by God, Rom. 1. 9. and 2 Cor. 1. 23. and 11. 31. Thus the Angels swear, Dan. 12. 7. Revel. 10. 5. 6. So God having no greater to swear by, doth swear by himself, Heb. 6. 13. *By myself have I sworn, saith the Lord, &c.* Gen. 22. 16. He expostulates with Jerusalem, saying, *How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods*, Jer. 5. 7. And the Prophet Zephania complaineth of, and denounceth Gods judgments against some, who did swear by the Lord, and by *Malschem*, Zeph. 1. 5.

There is great reason why we should only swear by God; because he, by whom we swear, must be omniscient and omnipotent; he must know the heart and thoughts, and be able to take vengeance on him that sweareth falsely; else an oath were in vain, it could not be for confirmation of what is spoken, and to end all strife among men; for which end it is used, Heb. 6. 16. They therefore offend greatly, who swear by *S. Peter*, or *S. Paul*, or by our Lady, and the like, as not only Papists, but many also among our selves do. This is to rob God of his honour, and to give that honour, which belongs unto him, unto the creatures.

But yet a question it is, whether in some sense it may not be lawful to swear by a creature. Divers examples seeme to make for the lawfulness of it. Not to speak of *Joseph* swearing by the

Quid est jurare, nisi ejus quem testaris fides tua praesentem, divinum potentiam confirmare? Ambrosii, lib. 5. epist. 30.

Qui per Angelos vel sanctos mortuos jurant, Spoliati sunt, inane illis nomen affingunt. Calvinus ad Mat. 5.

SERM. 21. life of *Pharaoh*, because it may be said, that this was a corrupt custome, which he learned in Egypt; *Hannah* Of swear-
 ing by the swears by the life of *Eli*, saying, *O my Lord, as thy soul liveth*, &c. 1 Sam. 1. 26. So *David* swears in part by the life of *Jonathan*, saying, *As the Lord liveth, and as thy soul liveth*, &c. 1 Sam. 20. 3. The like may be seen 1 Sam. 25. 26. and 2 King. 2. 2. 4. 6. And those reasons alledged by our Saviour, *Math. 5. 34, 35, 36.* seeme to argue, that in some sense it may be lawful to swear by the creatures. For else there needed not several reasons concerning several creatures, why men should not swear by them: one general reason would have sufficed for all, to wit, that they are creatures, and therefore not to be sworn by, if it were no way lawful to swear by a creature. So also the words of our Saviour, *Mar. 23. 21, 22.* seeme to import, that it is not simply unlawful to swear by creatures, but that in some sense one may swear by them. But how? Not as they are considered absolutely in themselves, but as they have reference unto God; so that an oath must not be terminated in the creatures, though they, and they only perhaps, be mentioned; but in God, as related unto by them. Many of our Divines, I know, are against this: but some, and those of the chiefest, are for it.

Nullum qui exponunt has jurandi formas à Christo corrigi quasi vitiosas, eo quod per solum Deum jurandum sit. Rationes enim quæ adducit, magis in contrariam partem inclinant, quod scilicet tunc quoque juratur per nomen Dei, cum celum & terra nominatur, quia nulla est pars mundi, cui Deus non insculperit gloriam suam notam. Calvin, ad Mar.

s. 34, 35.

Calvin commenting upon *Mar. 5. 34, &c.* saith, that they are deceived who expound that place so, as if Christ did shew those formes of swearing there mentioned to be vitious, because God only is to be sworn by. For the reasons which Christ there alledgeth, do rather (the saith) shew, that then God is sworn by, when heaven and earth is named; because there is no part of the world, whereon God hath not engraven some marke of his glory. And whereas it may be objected, that God commands all to swear by his name, and

and complains of those as most injurious unto him, who swear by the creatures; he answers, That it is indeed a great abuse, and neare unto idolatry, to swear by the creatures so as to give them power of judgment, or authority of proving the testimonie. But that it is another case when one swears by heaven and earth with respect to him that made them. For so the oath doth not (he saith) rest in the creatures, but God himself is called to be witness, those things being produced and held out, which are signes and tokens of his glory.

The same author writing upon *Matth.* 23. 21, 22. saith, that from thence also we gather, in what sense, and how far forth one might swear by the Temple, to wit; as it was Gods Seat and Sanctuary: and that so one may swear by heaven, as Gods glory doth shine forth in it. For God (saith he) doth suffer himself to be made a witness and a judge in those tokens of his presence, so that his due honour be still reserved unto him, and that no divine power be attributed to the creature. In like manner *Clementine* on *Matth.* 5. 34. &c. saith, That whereas *Hierome* thinketh that Christ doth simply forbid those formes of swearing by the creatures; the reasons which are added, shew it to be otherwise. An oath (he saith) is a calling on God to be a witness, &c. and an avenger, if we deale deceitfully. This invocation, this honour and worship God will not have transferred unto others. And to this appertain those sentences *Exod.* 23. 13.

Respondeo corruptelam esse idololatricæ affinem, cum vel iudicii potestas, vel testimonii probandi auctoritas illis deferatur, &c. Diversa autem ratio est, cum per cælum & terram iuratur ipsius aspectu intuitu. Neque enim in creaturis subsistit iurandi relictio, sed Deus ipse solus advocatur in testem, productis in medium gloriæ ejus symbolis. Ibid.

Unde rursus colligitur, quomodo & quatenus per Templum jurare liceat, nempe quia sedes est & sanctuarium Dei: sicut per cælum, quia illis resurgit Dei gloria. Demum in talibus presentie sue symbolis in testem & iudicem advocari patitur, modo ius suum saluum retineat: nam cælo Deitatem affingere, scilicet idololatrica esset. Calvin. ad Matth. 23. 21, 22.

Huron. existimat Christum brevè simpliciter damnare has formas jurandi per creaturas tanquam impias; sed aliones, que adduntur, aliud ostendunt. Juramentum est conestatio seu invocatio Dei, quæ petimus ut sit testis, &c. & vindex, si secesserimus. Hanc invocationem, hunc bonorem, & hunc cultum Deus non vult transferri ad alios. Si hæc pertinent sententiæ, Exod. 23. 13. Jer. 5. 7. Aliquando verò Scripturæ in formula iuramenti mentionem faciunt creaturarum, non ut iurandi religio & invocatio

Jer.

SERM. 21.

dirigatur ad creaturam, vel ibi subsistat; sed oblique, indirecte, seu mediate refertur ad ipsum Deum, & quidem solum. Nominantur autem creatura in huiusmodi formula jurandi, duobus modis, 1. Respectu Dei creatoris; quia Deus presentiam, gloriam, potentiam, & operationem suam illustri aliquam ratione in creaturis patefacit, &c. 2. Fit aliquando mentio creaturarum in formulis juramenti tantquam per obtestationem, vel quasi oppignerationem, ut cum rem aliquam pretiosam, & nobis charam quasi pignus apud Deum deponimus, ut si perfecerimus, Deus perfidiam nostram puniat in re illa. Chemnit. in Harma, ad Matth. 5: 34, &c.

cum jurant homines per caput suum, per vitam suam, quæ est singulare Dei donum, tanquam bonæ fidei pignus in medium adducunt. Calv. ad Mar. 5.

Hanc sententiam ita exposui, etsi nolim alio calculo notare, &c. Ruyet. in Decal.

Jer. 5. 7. But sometimes the Scripture doth make mention of creatures in oathes; not that the religion of an oath, and invocation is directed to the creatures; or doth stay there, but obliquely, indirectly, and mediately (that is, by the creatures) it is referred unto God, and him only. The creatures are named in oathes two wayes. 1. In respect of God the Creator, because God doth in some notable manner manifest his presence, glory, power, and operation in the creatures, &c. 2. The creatures sometimes are mentioned in oathes by obtestation, or as it were oppigneration; as when we depose some precious thing, and which is deare unto us, with God as a pledge, that if we prove false, God may punish our perfidiousness in that thing.

Thus also Calvin saith, That when any sweare by their head or by their life, which is the singular gift of God, they bring as it were a pawne or pledge of their sincere and faithfull dealing. This

was the judgment of these learned men, and great Divines; so that in their judgment an oath may be so expressed in forme of words, as to be by a creature, yet it must not be so understood as to be terminated in the creature, but in God, who doth manifest himself remarkably in it one way or other.

This, which they say, to me seemes very probable by those places, *Matth. 5. 34, 35, 36.* and *23. 21, 22.* And I see, that some others will not condemn that opinion so explained, though otherwise they are wholly against swearing by the creatures. And so I think, that because all do not understand the distinction herein

swear-

ſwearing by the creatures abſolutely, and ſwearing by them in reference unto God; and becauſe ſuch formes of ſwearing may be offenſive, therefore it is better to refrain from them, and to ſwear (when occaſion requires) ſo, as that none may ſuſpect that the honour which is due only unto God, is given unto a creature.

2. The next thing required in ſwearing, iſto ſwear in truth, not falſly or deceitfully. *To ſhall not ſwear by my Name falſly,* ſaith God, *Levit. 19. 12. Let no falſe oath,* Zach. 8. 17. It is ſin to ſpeak falſly, though it be without an oath, much more if it be with an oath. What can be more monſtrous and horrid, then to call God to witneſs a lye? to make him who is truth it ſelf, a patron of lying?

3. It is required that he that ſwareth, ſwear in judgment; he muſt judge and diſcerne whether the caſe be ſuch as to require an oath. So that not only falſe, but alſo vain and unnecceſſary oaths are unlawful. *Requirunt iudicium diſcretionis.* Aquin. 2. 2. quæſt. 89. art. 3. It is a poore plea that ſome uſe, to wit, that they ſwear nothing but what is true; though it be ſo, yet that is not enough to juſtifie their common and cuſtomary ſwearing: every truth is not alwayes of ſuch importance, as that an oath ſhould be uſed for the confirming of it. A great man will not be willing to be called on, or to have his name made uſe of for every trifle: much leſſe muſt the moſt high God be made ſo bold wth. The Hebrew word, which imports ſwearing, is paſſive, and properly ſignifies *to be ſworn*, rather then to ſwear; which implies thus much, that we ſhould be paſſive rather then active in ſwearing; we ſhould not ſwear, but when ſome urgent occaſion doth enforce us to it.

4. They that ſwear, muſt ſwear in righteouſneſs. This ſome referre to the cauſe for which one ſwareth, to wit, that it muſt be juſt and good. But that was comprehended in the former condition, *viz.* to ſwear in judgment. Therefore to ſwear in

Poteſt dici quod iuſtitia pertinet ad cauſam, pro qua juratur. Aquin. 2. 2. quæſt. 89. art. 3. ad 1.

נשבע

right.

SERM. 21.

In comparatione ad causam pro
quâ fit, debetur sibi iustitia. Bo-
navent. in Sent. dist. 39.

Requiratur iustitia, per quam
quis iuramento confirmat quod
licitum est. Aquin. loc. cit. in
corp.

In malis promissis rescinde fi-
dem. Ildor.

Quanto tolerabilis tali fuisset
perjurium sacramento? Ambr.
Offic. 1. 3. c. 12.

Et hoc estimatum est fidei esse
quod amentie fuit. Ibid.

O religionem novam! Tolrabi-
lius pejerasset. Ambros. de Virg.
lib. 3.

righteousness is required peculiarly in a
promissory oath, (under which is com-
prehended a comminatory oath, as was
noted before) so that he that sweareth
he will doe this or that, must have a care
that it be just and lawful, which he
sweareth. Herod did not sweare in
righteousness, when he sware that he

would give the damosel whatsoever she should aske, nor
limiting it (as he should have done) to things lawful; but
although it were evil which she asked, evil for her to
ask, and more evil for him to give, yet he made no ex-
ception, but swore to give it whatever it were; and
when she asked John Baptists Head to be given her in a
charger, because of his oath he would do it, and did it,
Mar. 6. 22, 23. Such oathes ought not to be ta-

ken, much lesse to be kept. For an
oath must not be *vinculum iniquitatis*; a
bond of iniquity, it must not binde to
that which is unlawful. It is better to
break an unjust oath, then to keepe it;
but it is best of all not to take it. It is
a sin to take such an oath; and a greater
sin to keepe it. David having taken an
unjust oath, to wit, that he would de-
stroy Nabal, and all that did belong un-

to him, when by Abigails advertisement he came to see
and consider that he had sworne, but not in righteous-
ness, he did not take himself bound to keepe his oath,
but he took himself bound to break it; and he blessed
God that had sent Abigail, and Abigail, and the coun-
sel which she gave him, 1 Sam. 25. 22, 32, 33. It is a
haynous thing to take God to witness, that we will do
that which he hates and forbids, and to require him to
plague us, if we doe it not, when he hath threatened to
plague us if we do it. And it is much worse, if having
so sworne, we proceed to do the thing because we have
sworne

ſworne it, as if out of conſcience toward God we ought to ſin againſt him. So then, that which is unjuſt, is not to be ſworne; and if it be, it is not to be performed. If therefore that which one ſweareth, afterward by ſome accident prove evil and unlawful, he ought not to do it. As if one ſwear to reſtore a ſword unto a man when he ſhall call for it, and afterward the man prove mad, or ſhew himſelf reſolved to do miſchief with it, he ſhould not reſtore it.

ſ. Theſe things thus premiſed concerning an oath, I come now to the Doctrines obſerved from the Text, viz. *That a citizen of heaven is one, who hath a care to performe his promiſes, eſpecially if they be confirmed by an oath; though it prove to his own hurt.*

First, for promiſes, compacts and covenants, though they be without an oath, yet being lawful and juſt, they ought to be performed. This is included in that of the Apoſtle, *Putting away lying, ſpeak the truth every man with his neighbour*, Ephes. 4. 25. Therefore what any promiſe, they ought to purpoſe, and to performe if they are able. David complaines of the unfaithfulneſſe of men; ſaying, *They ſpeak vanity every one with his neighbour; with flattering lips, and with a double heart do they ſpeake*, Plal. 12. 2. So Jeremie; *They will deceive every one his neighbour, and will not ſpeak the truth*, Jer. 9. 5. Zedekiah is threatned from the Lord, becauſe he brake the covenant which he had made with the king of Babylon. *Shall he proſper? ſhall he eſcape that doth ſuch things? or ſhall he breake the covenant and be delivered?* Ezek. 17. verſ. 15. The Apoſtle reckoneth this among the great and haynous ſinnes of the heathens, that they were *covenant-breakers*, Rom. 1. 31. Therefore it being a dutie to performe promiſe and covenant, and a ſin to breake it; a citizen of heaven will, as every one ought,

Multi non otioſas tantummodo res, & aniles, ſed etiam ſcelera quedam ſe jurant per Chriſti nomen eſſe facturos. Ad hoc res cecidit, ut cum per Chriſti nomen juraverint, putent ſe ſcelera etiam religioſe facturos. Salvian. de Gubern. lib. 4.

Doct.

SUMMARY. not breake, but performe; and that though some way or other he suffer by it, sin being rather to be avoided then suffering, and iniquity rather then affliction, Job 36. 21.

The same may also be further confirmed by these reasons:

1. God is true and faithful; therefore they that be-long unto God will be so also. *Be ye followers of God as deare children*, Ephel. 5. 1. *As he who hath called you is holy, be ye also holy in all manner of conversation*, 1 Pet. 1. 15. If in all manner of conversation, then in this, in performing promises, and keeping covenants; for in this God is holy. *He is faithful that hath promised*, Heb. 10. 23. *He is a faithful God that keepeth covenant*, Deut. 7. 9. Neh. 1. 5. *He hath remembered his covenant for ever*, Psal. 105. 8. And so he will remember it; *He will ever be mindful of his covenant*, Psal. 111. 5. *My covenant (saith he) will I not breake*, Psal. 89. 34.

2. Faithfulness is one of the great and weighty things of the law, *Matth. 23. 23*. By faith there, is meant fidelity, as the Geneva-Transla-tion doth expresse it, that is, a care to deale sincerely, and to be stedfast in keeping covenant. For (as *Beza* ob-serves) our Saviour there doth treat only of such duties as men do mutually owe one to another.

Fidem] i. e. diffidum & con-ventorum constantiam ac verita-tem. — Hic Christus agit duntaxat de mutui hominum in-ter se officijs. Beza ad Matth. 23. 23.

But 2. oathes more especially ought to be performed, and so will be by those that feare God, what ever preju-dice they sustain by it. He that feareth God, is also one that feareth an oath, Eccles. 9. 2. He feareth to take an oath unadvisedly; and having taken an oath, it containing nothing but what is lawful, he feareth to breake it. He that shall ascend into the hill of the Lord, and stand in his holy place, is one that doth not lift up his minde to vanity, nor sweare deceitfully, Psal. 24. 4. *Jo-shua* and the princes of *Israel* having sworne to the *Gi-beonites*,

beonites, though in taking that oath they were not so well advised as they should have been, yet having taken it, and the matter of it being just, viz. to spare and preserve the Gibeonites who did yeeld up themselves unto them, they would keepe it. And the children of Israel smote them not, because the princes of the congregation had sworne unto them by the Lord God of Israel: And all the congregation murmured against the princes. But all the princes said unto all the congregation, We have sworne unto them by the Lord God of Israel: now therefore we may not touch them, Josh. 9. 18, 19. So David having sworne to Shimei that he should not die, viz. for reviling him as he had done, he kept his oath, and let Shimei live while he himself lived, 2 Sam. 19. 23. and 1 King. 2. 8. He gave Salomon indeed an iurament concerning Shimei, and Salomon at length put him to death; but it was for a new offence whereby he made himself guiltie of death, 1 Sam. 2. 36, &c. Zedekiah's sin in not keeping covenant with the king of Babylon is aggravated by this, that he had confirmed the covenant by oath, and yet did breake it. As I live, saith the Lord God, surely in the place where the king dwelleth, that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon shall he die, Ezek. 17. 16. Seeing he despised the oath by breaking the covenant (when so he had given his hand) and hath done all these things, he shall not escape. Therefore thus saith the Lord God, As I live, Surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompence upon his own head, Ezek. 17. 18, 19.

There is great reason why special regard should be had of oathes, and special care of performing them.

For 1. An oath is a most solemne and sacred bond, an oath for confirmation being unto men an end of all strife, Heb. 6. 16. What is confirmed by oath, men make themselves sure of, and doubt not of the performance of what is so promised. Therefore Abraham would have

Sams. 22.

See Heb. 6.
17, 18.

SERM. 21. his servants to swear, when he sent him about a wife for his son Isaac, Gen. 24. 3. And Jacob requiring his son Joseph to bury him when he was dead, not in Egypt, but in Canaan, he would not rest in his promise except he took an oath for the confirming of it; and that being done, he was satisfied, Gen. 47. 29, 30, 31. Therefore as it is a sin to breake a simple promise, so much more a promise made with an oath.

2. As all sin whatsoever redounds to the dishonour of God, and therefore any hurt or hindrance should rather be indured then any sin be committed; so especially to swear falsely and deceitfully, to promise by oath and not to performe, this (I say) especially doth dishonour God, his Name being called on, and he being made a witness of that which is so promised, and a judge to avenge the non-performance of it. *Ye shall not swear by my Name falsely; neither shalt thou profane the Name of thy God: I am the Lord.* Levit. 19. 12. This is a most haynous profaning of Gods Name, a most fearful despising of his Majesty. Therefore the princes of Israel durst not but keepe covenant with the Gibeonites, and performe what they had promised, because they had sworne unto them by the Lord. *We have sworn unto them (said they) by the Lord God of Israel; now therefore we may not touch them.* Jos. 9. 19. They knew and considered, that it would be a great dishonour unto God, and cause his Name to be blasphemed by aliens and adversaries, if they themselves did so profane it, as not to regard what they had sworne by it. *Surely, mine oath that he hath despised, and my covenant that he hath broken, even it will I recompence upon his own head,* said God concerning Zedekiah, Ezek. 17. 18. In the verse next but one before, it is called the king of Babylons oath (*whose oath he despised*) because Zedekiah swore to him; but here God calls it his oath, because Zedekiah swore by him, and therefore God would be avenged on him for doing him such dishonour, as to take such an oath,

oath, and when he had done so despise it; this was even to despise God himself. This may suffice to prove, that covenants and promises, especially if they be confirmed by oathes, ought to be performed; and that although the performing of them turne to a mans hurt and prejudice; because not to performe them is sin, great and grievous sin: and as all ought, so they that feare God will rather eschew the evil of sin, then escape the evil of affliction; the evil of sin being the greater evil, it is rather to be avoided then the other.

SERM. 22.

SERM. XXII.

Pfal. 15. 4.

He that sweareth to his own hurt, and changeth not.

NOW this which hath been spoken of performing promises, and oathes especially, must be understood of such as are just and lawful; for that (as hath been shewed) an oath must be in righteousness, else it ought not to be taken; and if it be, it bindes not to the keeping, but to the repenting of it.

But (may some demand) suppose it be not in a mans power to performe his promise, or his oath, is he then guilty, is he faithles and perjured for the not performing of it?

Quest.

I answer, If it were not in his power when he made the promise, and rooke the oath, and he knew so much, then he is guilty of deceit and perjurie, in promising and swearing that which he knew he was not able to performe. If he knew it not, then it was rashnes in him to promise, and especially to sweare in that manner.

Answ.

SERM. 22. ner. But if when he did promise and sweare, he was probably able to performe, but afterward by some accident is hindred and disabled that he cannot do it, though when he promised and sware he did really intend to performe, and still would if he were able, he is not faultie, except perhaps in promising and swearing that absolutely, which (for any thing he knew) he might prove unable to performe. Therefore promises and promissorie oathes must alwayes have this

In omnibus promissoriis iuramentis subintelligitur illa conditio, Si Deo placuerit. Amel. Cal. Confe. cap. 22. sect. 26.

limitation either exprest, or understood, *So far forth* as it shall please God to make us able. And in this case, when a man through some intervenient cause,

which he could not prevent, is made unable to performe so much as he hath sworne or promised, he is bound to performe so much as he is able, and the whole when he is able.

Quaest.

But it may be demanded again, Suppose one be circumvented, and by craft and subtilty be drawne to promise, and even to sweare a thing: or suppose he be through force and violence constrained to it, is he bound to performe his oath and promise in this case?

Answ.

I answer, Yes, if the thing sworne or promised be lawful. For first, for fraud and circumvention, that doth not excuse or exempt from performance, as appears by that promissorie oath which the princes of Israel swore unto the Gibeonites; they were circumvented by the Gibeonites, and made to beleve that they came from a far country, (as the storie shewes, *Josh. 9.*) yet having sworne, they were bound to performe what they swore, and so did performe it. Some indeed thinke, that being so deluded as they were, they might have refused to performe their oath, as not being bound by it. But it seemes otherwise; For 1. They did

Mafius & Seratius in Ios. 9.

Error circa circumstantiam aliquam, vel causam extrinsecam & accidentariam, non tollit

take themselves bound. *We have sworne unto them by the Lord; (said they) now therefore we may not touch them, Jos. 9. 19.*

And

And 2. God (it seems) did hold them bound, in that a long time after, when *Saul* contrary to that oath slew the Gibeonites, he sent a famine among the Israelites, and would not remove the judgment until justice was executed, and the Gibeonites were satisfied, *2 Sam.* 21. 1, &c.

obligationem: qui in fide sunt Israelitarum erga Gibeonitas, Jos. 9. Amcl. loc. cit. scilicet. 18.

Calvin therefore upon the place in *Josua* doth well observe, that an oath ought to be of such force with us, that we ought not to violate it even in those things wherein we have been deceived. Indeed he thinketh that the oath which

Jurandi religio consueque sancta apud nos esse debet, ut ne erroris pretextu à pactis discedamus, etiam in quibus fuimus decepti, &c. Calvin. in Jos. 9.

they swear to the Gibeonites was not obligatorie, for that (as he supposeth) the Israelites had no power to contract in that kinde with the Canaanites, God having commanded them to destroy them, and to make no covenant with them, *Deut.* 7. 2. But it is strange, that both *Josua* and the rest of the princes of the congregation should hold themselves bound by that oath, and God also should many years after punish the violation of it, if it were of no force, but was unlawful in respect of the very matter of it. Therefore I rather subscribe to those, who hold that the Israelites were not simply forbidden to covenant with the Canaanites, and to spare their lives, but only while they continued in their idolatry; otherwise if they did renounce that, they might be covenanted with and preserved. In those places of Scripture, where the people of Israel are forbidden to covenant with the Canaanites, and are commanded to destroy them, the reason is still given, Lest otherwise the Canaanites should insnare the Israelites, and draw them to be idolatrous like themselves, *Deut.* 7. 2, 3, 4, 5. *Exod.* 34. 12, 13, 14, 15. and 23. 32, 33.

Now there was no feare of this danger, when the Canaanites did forsake their idolatry, and embrace the true

true religion; in which case therefore (so farre as I can see) it was lawfull for the Israelites to covenant with them, and not to destroy them though they had power to do it; this also being further added, that the Canaanites were to yeeld up themselves and all that they had unto the Israelites, God having given those nations and their possessions unto his people. That in *Jos. xi. 19, 20.* *There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon, all other they tooke in battell.* For it was of the Lord to harden their hearts, that they should come against Israel in battell, that he might destroy them utterly, and that they might have no favour; &c. That (I say) doth intimate, that if their hearts had not been so hardened, but that they had sought peace as the Gibeonites did, the same favour might have been shewed unto them, which was shewed unto the other. And we read that in the time of *Salomon* there were many of the Canaanites remaining, whom yet *Salomon* did not destroy, but only made them more tributary, and exacted more service of them then of others, *1 King. 9. 20, 21.*

Calvin. in
Psal. 15.

Ames. in
Psal. 15.

Again, for force and violence, neither doth it disoblige a man from performing what he hath promised, especially if he have sworne to doe it. As, if a robber by the high way force a man, threatening otherwise to kill him, to sweare that he will give him so much by such a time; a man having thus sworne, though he were forced to it, yet is bound to performe. Calvin seemes to be against this, because a robber is *publicus hostis*, a common enemy. But others better resolve it thus, that it being lawfull for one to redeeme his life with the losse of money, and this being no prejudice to the Commonwealth, one having sworne thus to a robber, he ought to performe it. But (say they) if besides the payment of money, one sweare to conceale the matter, except there were sure hope that the thief would no longer follow that course, this part of the oath were not to be

be kept, because it were as much as to betray the safety SAM. 22.
of others, who might also fall into the theeves hands.

Mr Aquinas handling the question about the validity and obligatoriness of an oath, to this case of coercion, he answers, that in an oath there is a twofold obligation; one to man, to whom a thing is promised; and this (he saith) is taken away by coercion; because he that offers violence, thereby makes himself unworthy that a promise made unto him should be performed. But there is another obligation, whereby one is bound unto God, to performe that which he hath promised by his name. And this obligation notwithstanding coercion is of force, because

a man should rather suffer a temporal losse, then break his oath. After this manner also, do some others determine. But whereas they seeme to make only an oath valid and obligatorie, although it were extorted by force, I see not but that it is so also in respect of a promise which is made without an oath. For though he sin that doth offer violence, and so is unworthy that one should performe the promise that was made unto him; yet that is not enough to make it no sin in him that doth break his promise; neither should we so looke at anothers unjust violence, as therefore not to shew our selves faithfull. And as they say, *Magis debet quis damnum temporale sustinere, quam juramentum violare*, One should rather sustaine some temporal losse, then violate his oath: so (I think) it may be said, *Magis debet quis damnum temporale sustinere, quam fidem violare*, One should rather sustaine some temporal losse, then breake his word, and prove himself unfaithfull.

But concerning the binding force of oathes and promises, there are some limitations and qualifications to be observed.

In juramento duplex est obligatio: una, quâ quis obligatur homini, cui aliquid promissum: & talis obligatio tollitur per coercionem; quia ille qui vim intulit, hoc meretur, ut ei promissum non servetur. Alia autem est obligatio, quâ quis Deo obligatur, ut implicat quod per nomen ejus promissum: & talis obligatio non tollitur in foro conscientie; quia magis debet damnum temporale sustinere, quam juramentum violare. Aquin. 22. quæst. 89. art. 7. ad 3. Similiter River. in Decal. pag. 131.

SERM. 22.

Limitations
and qualifica-
tions concern-
ing the bind-
ing force of
oathes and
promises.

1. If a promise be made, though with an oath, conditionally, it doth not binde, except the condition whereupon it was made, be performed. In this sense we reade of Gods breaking his covenant, and not performing his promise, to wit, because the promise was conditionall; and so the condition failing, of no force, as no promise at all. See *Zach. 11. 10. Num. 14. 34.* and *I Sam. 2. 30.* and *Jer. 18. 9, 10.* If therefore two covenant together, and sweare each to other, to doe so and so, but each of them upon condition that the other performe his part; the one failing, the other is not bound any longer. But if two parties sweare mutually, yet not conditionately, but absolutely each to performe his part, in this case they are both absolutely bound, and the failing of one party doth not dis-engage the other.

2. If a promise be made by such as are not *sui compos*, able to understand what they do, as children, fooles, mad-men, and such as are drunke, it bindes not. They having no power to understand what they promise, have no power to binde themselves by their promise. This must be understood of such children and fooles, such mad and drunken persons, as are quite voide of the use of reason, and are utterly unable to understand what they promise.

3. If such as are not *sui juris*, in their own power, but under the power of others, without whose consent they cannot dispose of themselves, nor of any thing that they have, if such (I say) promise, and sweare to do this or thar, it is not binding, except the oath or promise be ratified by those that have power over them. God would not have a vow made unto himself by a child under age, or by a wife, to be of force, except the father and the husband did confirme it. See *Num. 30.* vers. 3, 4, 5, 6, 7, 8. It is a wrong to a superiour, that such as are under him do any thing against his minde, and without his consent, it being such a thing as where-
in

in they are dependent upon him, and owe subjection to him: and a promise or an oath cannot binde one to that, whereby he shall become injurious unto another. By this rule also it appears, that if one have first ingaged himself by oath or promise, and afterward promise and sweare that which is crosse and contradictorie, this latter oath and promise is not valid, because here a man is not *sui juris*, nor free, being pre-ingaged. The first oath or promise, being lawful, must stand; and the latter, being inconsistent with it, is unlawful, and doth not binde. The last will and testament indeed doth binde, and the former is null; because a will and testament is of no force while a man liveth; there must first be the death of the testatour, before the testament can be of force, *Heb. 9. 17.* But it is otherwise in respect of oathes and promises, which are of force as soon as they are made: the latter oath or promise doth not disannul the former, but the former doth make voide the latter, when they are repugnant one to the other.

4. If he to whom a promise is made, and confirmed by oath, grant a release, in this case one is free and dis-ingaged; he is not faithles and perjured if he do not performe; for the other releasing him, it is as if either he had not promised, or had performed. *Abraham* is said to have offered up *Isaac*, *Heb. 11. 17.* *Jam. 2. 21.* because as much as in him lay he did it: he was willing and ready to doe it, and had done it indeed, but that God who first to try him did command it, afterward, having sufficiently tried him, did forbid it. So may a man be said to performe his promise, when as for his part he is ready to performe it, but that he to whom he made the promise, doth acquit him. *Volenti non fit injuria.* It is no wrong to him to whom a promise is made, nor to performe it, if he himself be willing that it should not be performed. But this must be understood so far forth as it concernes him to whom the promise is made; it must not redound to the injurie of

SERM. 22. another. Every man may remit his own right, it being meerly positive; but one cannot remit the right of another without his consent. *Abraham* would take nothing that was the king of *Sodome's*; though by the right of war all was his; yet he would have others that were confederate with him to have their parts, *Gen. 14.* vers. 21, 22, 23, 24. Hence it is determined by the learned, that two being contracted together, cannot by mutual consent break the promise which they have made; because it concernes not only their own benefit, which they may dispence with, but also Gods institution, which is not to be dispenced with by them: and therefore it would be injurious unto God to break that contract. The releasing which is of force to make a promise of no effect, is when the promise that is made, doth only concerne the benefit of him to whom it is made, who therefore hath power to release him that made it.

Sanderf. de
Juram.

Use 1. Having sufficiently confirmed and cleared the doctrine, I come now to the Uses of it. And first, it serves to convince those of the Church of Rome, who both by doctrine and by practice make promises and covenants, though confirmed by oathes, of no force; and that diverse wayes.

1. They hold that faith is not to be kept with hereticks. Some of them are ashamed of this position, and seeke to palliate it; but in vain. The words of the Council of *Constance* are plain enough, and their practice more plain. Though *John Husse*, and *Hierome of Prague*, had the Emperours safe-conduct, yet because they were hereticks, as the Fathers of that Council would have them, therefore they decreed, that the promise made unto them was not to be performed, but that they were to be proceeded against as hereticks; and so they caused them to be burnt. But whatsoever they be to whom the promise is made, it being otherwise lawful, ought not to be broken. *Jacob* covenanted with *Laban* an idolater, and

he

he took himself bound to performe the covenant that he made with him, *Gen. 31. Chap.* And *Zidekiah* is reproved and threatned for breaking his covenant with *Nebucadnezzar* a meere heathen, *Ezek. 17. Chap.* Though they be false and faithles with whom we deale, yet ought not we therefore to be such: though they have broken their faith with us, yet ought not we therefore to break ours with them. Those sayings, *We must play the Cretians with a Cretian*, that is, Lie to a liar; and, *To deceive a deceiver is no deceit*; they shew what men are apt to doe, rather then what they ought to do. *Cicero* though a heathen, yet disliked him, who when he was taxed for violating his faith, answered, that it never was, nor should be his intent to be faithful to any that was unfaithful. And he exceedingly magnified *Regulus*, who kept faith with the *Carthaginians*, who were most notorious for unfaithfulness. He addes also this worthy sentence; That if men take up this perswasion, that it is no faith that is given to one that is unfaithful, let them take heed lest they seeke how to hide their perjurie.

2. They maintaine that the Pope may dispence with oathes, and absolve from them: that he may absolve subjects from their allegiance, which they have sworne unto their Sovereignes, and so in other cases. This historie shewes that Popes have done, and it is maintained by them of that party, that they may do it. And hereupon there was this passage in the oath of allegiance: *And further I believe, that neither the Pope, nor any other hath power to absolve me from this oath, or any part of it.* This is a great usurpation, and a great injury both to God, by whom, and to man, to whom the oath is sworne. What is this else but to verifie that of the Apostle, who speaking of the great Antichrist, describeth him thus, *Who opposeth and exalteth himself above all that is called God, or is worshipped; so that he as God doth sit in the Temple of God, shewing himself that he is God.* 2 Thess. 2. 4.

3. The

SERM. 22.

Cretizandum cum Cretensib. Fallere falsum non est

Fregisti fidem. Quam neque dedi, neque do infideli cuiquam. Cic. de Offic. lib. 3.

Sed si hoc sibi sumant, nullam esse fidem, que infideli data sit, videant neque ratur latebra perjurio. Cic. ibid.

SERM. 22.

3. The Jesuites, who are prime men among the Romanists, assert the lawfulness of equivocation and mental reservation, which doth quite destroy the force of an oath, and make it of none effect. But the law of God saith, *If a man vow a vow unto the Lord, or swear an oath to binde his soule with a bond, he shall not break his word, he shall do according to all that proceedeth out of his mouth*, Num. 30. 2. Not according to what he reserveth in his minde, but according to what he uttereth with his mouth, so is a man bound to do. According

*Qua' cinque arte verborum
quis jurat Deus tamen, qui
conscientie testis est, ita hoc ac-
cipit, sicut ille, cui juratur, in-
telligit. Isidor. apud Lomb.
lib. 3. dist. 39.*

*Quod ita juratum est, ut mens
deferentis conciperet fieri o.
portere, id servandum est. Cic.
de Offic. lib. 3.*

to the usual signification of words, and as they are understood by him to whom one sweareth, without equivocation, or mental reservation, so ought one to swear, or else he doth swear deceitfully; which a citizen of heaven will not do, *Psalms 24. 4.* Neither otherwise will an oath be (as it ought to be, *Heb. 6. 16.*) an end of all strife, but rather a beginning or increase of it. —

SERM. XXIII.

Pfal. 15. 4.

He that sweareth to his own hurt, and changeth not.

Use 2.

I Come to a second Use of the point, and that is to reprove many among our selves, who shew themselves most false and faithles, little regarding promises, covenants, oathes, as if they were but spiders webs, things of no weight, of no moment. Great cause there is to cry out with *David, Helpe Lord, for the godly man ceaseth;*

seth; for the faithful saile from among the children of men. SERM. 21.
 They speak vanity every one with his neighbour; with flattering lips, and with a double heart do they speak, Psal. 12. 1, 2. See also Jer. 9. 2, 3, 4, 5, 8. It was the saying of a heathen man, but disliked even by the heathen historian that doth relate it, *That children are to be deceived with hucklebones, and men with oaths.* I wish that many, who profess themselves Christians, did not too much approve and follow this perverse sentence. I wish that some did not verifie that of Salvian, *They think perjury but an ordinarie speech, and no crime.*

Some when they promise and swear a thing, never intend to performe it, but onely to delude those with whom they have to do. This is direct and downright swearing deceitfully, and with a double heart, one in shew, and another indeed.

Some perhaps intend at the present the performance of what they swear, or promise; but afterwards, either through inconstancy and lighness, or because of some inconvenience that they are like to meet with, they fall off, and will not performe. This is directly contrary to the Text; for instead of swearing, and not changing, though it be to their hurts, they will change when it may be there is no hurt to be feared; but however, rather then any hurt shall be felt by them.

Some are like *Alcibiades*, of whom it is said; that he was a man for all times; so they will accommodate themselves to the times, and comply with them, whatever they be: with *Protesus* they will transforme themselves into all shapes; as the times change, so will they; whatever they have promised and sworne, they are ready to change with the times. If one oath come, they take it: if that which is inconsistent with the former
 be

Δὲ τὸς παῖδας τὴν ἀπατά-
 λους ἑκατάων, τοὺς δ' ἄνδρας
 πρὸς ὅμοις. *Ælian. hist. lib. 7.
 cap. 12. refert à nonnullis Ly-
 sandro, ab aliis Philippo Mace-
 doni dictum istud attribui; ad-
 dit autem, ἀπόστολος δ' ἐν ᾧ,
 ὡς ὁρθαῖς, λέγουσι κατὰ τὴν
 ἐμὴν γνῶμην.*

*Perjurium sermonis genus pu-
 tant esse, non criminis. Salvian.
 lib. 4.*

*Omnium hora-
 rum homo.*

*Quo teneam
 nodo mutante in-
 Protea vulnus.*

SERM. 23. be urged upon them, they swallow downe that alse: come what will come, they are for it, rather then they will suffer any prejudice by the refusal of it. Thus oathes and covenants, promises and ingagements are of no force with them longer then may consist with their profit. They will take any oath, any ingagement, but will keepe none, if once they come to stand in competition with their outward and earthly advantages. Though they like not the thing, which is imposed, but plainly declare themselves against it, yet they will do it, rather then suffer any thing for not doing it. They account them fooles that scruple at such things, and make conscience of such matters. *They will trust God (they say) with their soules, rather then men with their estates.* Thus they shew themselves to be of most profane spirits, to be such fooles, as Salomon speakes of, saying, *Fooles make a mocke of sin*, Prov. 14. 9. Plainly they declare, that they feare man more then God, and that they value their estates more then their soules. They little heed that of our Saviour, *What is a man profited, if he gaine the whole world, and lose his own soule?* Mat. 16. 26. Or that of Peter, *Let them that suffer according to the will of God, commit the keeping of their soules to him in well doing, as unto a faithful creatour*, 1 Pet. 4. 19. Marke, it is in well-doing, not in ill-doing, that we must commit the keeping of our soules to God: if we do evil, wittingly and wilfully, we put our selves out of Gods protection, we have no ground whereon to hope and trust in him. *Come ye children (saith David) hearken unto me; I will teach you the feare of the Lord. What man is he that desireth life, and loveth many dayes, that he may see good? Keepe thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good: seek peace, and pursue it. The eyes of the Lord are upon the righteous; and his eares are open to their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth*, Psal. 34. 11, — 16. *Be not deceived,*

ceived, God is not mocked: for whatsoever a man soweth, that also shall he reape, Gal. 6. 7. SERM. 23.

Some may suppose, or pretend, that it is for Gods glorie; that they violate their oathes, and breake their promises: but this is a false supposal, and a vaine pretence; if their oathes and promises were lawful, it is for Gods glorie that they be performed: neither may we speak falsely, and deal deceitfully; though it may seeme to make for Gods glorie. *Will ye speak wickedly for God, and talk deceitfully for him?* said Job to his friends, Job 23. 7. *We must not do evil, that good may come,* Rom. 3. 8.

In the third and last place, if it be the propertie of a Saint and Citizen of heaven, to performe his oathes and his promises, though it prove to his hurt; then let this teach and perswade us, to take heed what we promise, especially what we swear. If the oath or promise be not lawful, let's have nothing to do with it. *Keep thee far from a false matter,* Exod. 23. 7. If we have been overtaken in this kinde, let us not persist in it, but repent of it, and turne from it. *Stand not in an evil thing,* Eccles. 8. 3. *He that covereth his sinnes, shall not prosper: but he that confesseth, and forsaketh them, shall have mercy,* Prov. 28. 13. If the oath or promise be lawful, let us not refuse it, when we are lawfully called to it: and having taken such an oath, or made such a promise, let us be careful to performe it, and not start aside for feare of any detriment that may accrue unto us by it. Thus this instruction and exhortation concerns us both in respect of the time past, and also in respect of the time to come; that we may consider both what we have done, and also what we are about to do.

Now to presse and inforce this exhortation, we must consider what was said before for proof of the point, the reasons and arguments that were alledged for the confirming of it.

Gg

1. That

Use 3.

1. That God is true and faithful, and therefore we ought also to be so: if we would be partakers of his happiness, we must first be partakers of his holiness. *Every one that hath this hope, purifieth himself even as he is pure,* 1 Joh. 3. 3.

2. That truth and faithfulness is one of the weightier things of the law, and therefore more especially to be regarded. Let us take heed therefore of being guilty of that hypocrisie which our Saviour inveighed against the Scribes and Pharisees for, saying, *Who unto you Scribes and Pharisees, hypocrites: for ye pay tithe of mint, and annise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which straine at a gnat, and swallow a camel,* Matth. 23. 23, 24. Let us take heed lest God complaine of us, as he did of some, saying, *I have written unto them the great things of my law; but they were counted as a strange thing,* Hos. 8. 12.

3. That oathes are most sacred bonds; and therefore we must not think to play fast and loose with them.

4. That as all sin, so especially the violation of an oath is a dishonouring of God; it is a most grievous taking of his Name in vain: and therefore he will not hold them guiltless that do it.

5. That God hath many times revealed his wrath from heaven against men for this sin of breaking covenants, and violating oathes, 2 Sam. 21. vers. 1, &c. Ezek. 17. 15, — 21. There are memorable examples also to this purpose in profane histories; I shall only mention one, viz. this. In the year 1444. *Mladislav*, king of Hungaria, made truce with *Amurash*, the great Turk, for ten years; and this truce was confirmed by an oath, which they mutually swore each to other. But the Pope disliking the covenant, absolved *Mladislav* from his oath; so that the Hungarians and the Turks fell to war presently; and having joyned battel, at first the

Hun-

Hungarians had the better; but ere the battle was ended, *SARM.* 23. the *Turks* prevailed and got the victory, *Uladislaw* him-
himself being slain in the fight. *Aeneas*

Sylvius (who was afterwards Pope, and called *Pius the Second*) writing of this battle, saith, That the event of it doth shew, that Oathes are to be kept, not

Victores evadunt Turca, qui juramenta non solum domesticis fidei, sed etiam hostibus servanda demonstrant. Aen. Silv. Epist. 81.

only with those that are of the household of faith, but also with those that are enemies unto it. The place where that battle was fought, was called *Varna*; whence one cries out, *Remember the battle at Varna*; meaning, that all should take heed of perjury, and Covenant-breaking, which cost the Christians so dear, in that battle which they fought with the *Turks* at *Varna*. Some write, that the Turk seeing the battle to go against him, drew out the Articles that were agreed upon betwixt him and the *Hungarians* and holding them up to Heaven, said, "O Christ, if thou art God, as Christians profess thou art, then avenge thy self on them, who have so highly dishonored thee, by breaking their Covenant and their Oath, which they swore by thy name: and that presently after, the battle turned, and went against the Christians.

6. Let us consider, That the heathens have shewed themselves very conscientious in this point of keeping Oathes and Covenants, though it were to their hurt. *Marcus Regulus* is famous in this respect; he being the Roman General, and warring with the *Carthaginians*, was taken prisoner by them; and being sent to *Rome* about the exchange of prisoners, having first taken his Oath to return, and render himself prisoner if he could not effect that which he was sent about, he conceiving that exchange prejudicial to the Common-wealth, dissuaded the Senate from it, and according to his Oath went back to the *Carthaginians*, who put him

Nique verò tum ignorabat se ad crudelissimum hostem. Et ad exquisita supplicia proficisci: sed iusjurandum conservandum putabat. Itaque tum cum vigilando necabatur, erat in meliori causa, quam si demi senex captivus, perjurus Con-

SERM. 23.

lari remansisset. Cic. de Off.
fic. lib. 3.

to a most cruel and tormenting death, which he could not but expect before he went; but he judged it more beneficial for him to endure the utmost that an enraged enemy could inflict, than to shew himself a perjured person. And *Cicero* writing of him, saith, that He was in a better case, when he was so tormented by the *Cathaginians* then he would have been in, if he had escaped by perjury. The same author

Quod rediit, nobis nunc mirabile videtur; illis quidem temporibus alter facere non voluit. Itaque ista laus non est hominis, sed temporum. Nullum enim vinculum ad astringendam fidem iurejurando majoris arctius esse voluerunt. Cic. ibid.

adds, That although in after times it did seem wonderful, that *Regulus* should so return to the *Cathaginians*; yet in those times wherein he lived, he might not do otherwise. So that the prayse did not belong to the man, but to the times. For that the ancient Romans would have no bond of assurance more strict,

Cic. ibid. Polyb.
apud Cic.

then that of an Oath. And so much also may appear by this, which both *Cicero* & others relate, viz. That *Hannibal* having given a great overthrow to the Romans, and taken many prisoners, ten of the chiefeſt of them were sent to Rome about the redeeming of those that were taken, having first sworn to return to the camp of the *Carthaginians*; if they did not prevail in that which they went about: and one of them after he was gone a little from the camp, went back, pretending that he had forgotten something, and so thought he had fulfilled his oath, & that he was not bound to return to the *Carthaginians* any more: but the Senate hearing of it, caused him to be sent back to *Hannibal* to be dealt with as a perfidious person. For (saith *Cicero*) fraud doth confirm, not dissolve perjury. And therefore (he saith) it was a foolish policy which was used, and a perverse imitation of prudence. *Plutarch* also

Frangit enim astringit, non dissolvit perjuriam. Fuit igitur stulta calliditas, perverse imitata prudentiam. Cic. ubi supra.

Plut. in *Anton.* writes of *Sextus Pompeius*, that he having *Octavius* and *Antonius*, that were his enemies, in his ship which he

com.

commanded, and having sworn unto them to dismiss them in peace; when the governor of the ship came unto him, and asked him secretly, if he should cut the cables, and carry them away, and so make him Lord of the Roman Empire; he answered him, *Thou shouldst have done it of thy self, but now let us be content with what we have, ενιοπιστην και εν τιμω, for it is not for me to forswear my self.* Shall not these heathens rise up in judgment against many Christians, and condemn them, who make no conscience of those bonds, which the very heathens did account so sacred and inviolable?

Now to this end, that we may performe our Oathes, and our promises, let us observe these directions.

1. When we promise, and especially swear, let us be sure to understand what we doe. *Be not rash with thy mouth, (saith Solomon) and let not thine heart be hasty to utter a thing before God.* Eccles. 5. 2. He speaks of vows, which are promises made unto God; *When thou vowest a vow unto God, (saith he) defer not to pay it, for he hath no pleasure in fools: pay therefore that which thou hast vowed.* ver. 4. But it holds also in respect of promises made unto men, and especially in respect of Oathes, which though they be sworn unto men, yet they are sworn by God. And therefore, as he there adds, *v. 6. Suffer not thy mouth to cause thy flesh to sin, neither say thou before the angel, (that is, either Christ the angel or messenger of the Covenant, Mal. 3. 1. or a created angel, which is a ministring spirit, sent forth to minister for those that shall be heirs of salvation) It was an error: Wherefore should God be angry at thy voice, and destroy the work of thy hands?* Let us therefore (I say) be well advised, before we engage our selves by promise, especially, if we confirm the promise by an Oath. *Abra-*hams servant was very cautious in taking the Oath, which his master required of him; he was very careful to under-

Ne testem facias angelum impudentia tua, dum errorem tuum excusas, cumq; pretextis speciosis quibusdam commentis. Serran. ad loc.

SER.M. 23. stand what he should swear, and how far forth he should stand engaged. *Gen. 24. 3, 4, 5.* Such care and cautiousness will all have, who fear an oath, *Eccles. 9. 2.* and exercise themselves to have always a conscience void of offence both toward God, and toward men. *Act. 24. 16.* The like we may see by the example of the spies, when they engaged themselves by oath unto *Rahab, Josh. 2. 17.-- 20.*

*Quod dubitas,
nec curis.*

2. If we doubt of the lawfulness of the Oath or promise which is required of us, we may not meddle with it; for though in it self it be lawful, yet to us it is not lawful. *Let every man be fully perswaded in his own minde. Rom. 14. 5. I know and am perswaded by the Lord Jesus, that there is nothing unclean of it self: but to him that esteemeth anything unclean, to him it is unclean. ver. 14. And he that doubteth, is damned if he eat, because he eateth not of faith; for whatsoever is not of faith, is sin. ver. 23.*

3. If we judge the oath or promise lawful, and not to be refused, let us deal sincerely, and intend what we swear or promise. As our prayer unto God, so our promise unto men, and especially our Oath by God, must not proceed out of fained lips. *Psal. 17. 1.*

4. After we have sworn, or promised, let us be mindful of our Oaths and promises, and careful to perform them. *David* thought of the covenant that he made with *Jonathan*, and the Oath which he swore unto him; when *Jonathan* was dead, he remembered it, and had a care to perform it. *Is there yet any (said he) that is left of the house of Saul, that I may shew him kindness for Jonathans sake? 2 Sam. 9. 1.* And when seven of the sons of *Saul* were to be hanged up, because of the wrong that *Saul* had done to the *Gibeonites*, *David* spared *Mephibosheth* the son of *Jonathan* the son of *Saul*, because of the Lords Oath that was between them, between *David* and *Jonathan* the son of *Saul. 2 Sam. 21. 7.* And to this end again, that we may observe the forementioned directions, we must observe these that follow.

1. We must get and increase, act and exercise faith.

If

If we have faith in God, it will enable us to keep faith towards men, whatsoever come of it. *For by it (by faith) the Elders obtained a good report. Heb. 11. 2. Through faith they wrought righteousness. ver. 33. Faith is the substance of things hoped for, and the evidence of things not seen. ver. 1. By faith we look not at the things which are seen, but at the things which are not seen. 2 Cor. 4. 18. Therefore faith will make us to have a good conscience in all things, and to be willing to live honestly. (Heb. 13. 18.) though in outward and earthly respects it prove never so prejudicial and hurtful unto us,*

2. We must nourish and maintain in us the fear of God; for then we will *fear an Oath*, so as not to take it, if it be unlawful; nor to break it, if it be lawful, and we have taken it. Because people are possessed with carnal fear, and want this spiritual fear; because they have more of the fear of man than of God in them, therefore against their conscience they promise and swear any thing that is imposed upon them; and they make no conscience of any promises or Oathes to perform them. Therefore *sanctify the Lord of hosts himself, & let him be your fear, and let him be your dread. And he shall be for a Sanctuary. Isa. 8. 13, 14. Fear not them that can kill the body, and after that have no more that they can do. But I will tell you whom you shall fear; fear him, who when he hath killed, hath power to cast into hell; yea, I say unto you, fear him. Luk. 12. 4, 5.*

3. We must pray and labour for Christian fortitude and courage, to be *valiant for the truth*: for want of which grace, *Jeremy complained of those of his time. Jer. 2. 5. God hath not given us (saith the Apostle) the spirit of fear (base, cowardly fear, & suchlike) but of power, and of love, and of a sound minde. 2 Tim. 1. 7. If we have this spirit, we shall be able to hold both faith and a good conscience, as he exhorted Timothy to doe, 1 Tim. 1.*

19. *A liar (saith a learned man) is bold against God, but fearful and faint-hearted towards men.* So more especial-

Qui dicit hominem mentiri, eadem opera dicit cum adversus Deum.

SERM. 22.

*audacem esse, adversus hominem
timidum. Mendax enim Deo in-
sultat, homini se inuocat. Verulam
de veritate.*

ly is he that makes no conscience of an Oath, but will take it, though it be not lawful; and will not keep it when he hath taken it, though it be lawful. But here self-confidence must be taken heed of; *Be strong, yea, be strong*, as the angel said to Daniel *Dan. 10. 19*. But as the Apostle doth admonish, *Be strong* (not in your selves, but) *in the Lord, and in the power* (not of your own, but) *of his might. Ephes. 6. 10.*

4. And lastly, We must wean our hearts from the world, and set our affections on things above. *Col. 3. 2.* and lay up our treasure in heaven. *Mar. 6. 20.* This will enable us both to refuse unlawful Oathes and promises, and also to keep those that are lawful, though in worldly respects it prove to our hurt.

SERM. XXIV.

Pfal. 15. 5.

He that putteth not out his money to usury.

Here we have the seventh special property of him that shall abide in Gods tabernacle, and dwell in his holy hill. He is one that putteth not forth his money to usury.

This subject, *Usury*, hath been much spoken, and much written of; indeed so much, that it is hard to say any thing of it, which hath not been said before. And small hope there seems to be of perswading people of the unlawfulness of usury, and of prevayling with them to refrain

refrain from it; people in this case are so full of prejudice and partiality, so unwilling to thinke that evil and sinful, which they finde profitable and gainful; so ready to catch at any thing, though never so weake, that may seem to make for it; and so averse from yeelding to any thing, though never so strong, that doth make against it.

One saith, That Divines shall then reclaim people from usury, when Physicians cure the gout. And another saith, That Preachers may sooner wear their tongues to the stump, then prevayl with people in this and the like cases, which concern their profit. That argument which *Demetrius* the silver-smith used to perswade his fellow-craftsmen, to stand for the honour of *Diana* at *Ephesus*, *Yee know that by this we have our gain*, Act. 19. 25. That argument (I say) is of great force, and very prevalent with people, to make them stand for the lawfulness of usury, whatsoever be said to the contrary.

To use no further preamble, the text in hand doth clearly hold out thus much unto us, *That usury is a thing unlawful, and to be eschewed by all that desire to finde an abode in Gods tabernacle, and an habitation in his holy hill.*

Luther upon the Text, saith, That it needeth not to be expounded, but to be practised. Indeede the common practise of the world doth shew, that people doe but too well know, what is meant by *usury*: it were well, if people were as careful to avoyd it, as they appear to understand the nature of it. Yet because this is now made a controversie, whether usury be unlawful, or no; therefore it is meet to consider what usury is, that so the controversie being rightly stated, it may the more easily be determined. Some are apt to palliate and cloake their usury, as if it were no usury, or not such as both Scripture and right reason condemn: and some again seeme to defend usury as not simply unlawful, when indeed that which they defend and plead for, is so qualified and tempered, as that it is no usury: it is therefore needful to shew what usury properly so called is.

SERM. 23.

Musculus.

Mr. Rogers in
his 7. Treat.

Doct.

Non indiget
expositione, sed
impletione. Lut.
ad loc.

SERM 24.

The name of
Usury.

And first, for the name, the word here used in the Hebrew, and so in other places for usury, is, נִשְׁתָּה *Neshtac*, which comes of *Nashac* to bite, so that the word imports biting. And usury is so called, because money lent upon usury (and so any other thing so lent) doth bite and gnaw away some of the borrowers substance, he not only repaying that which was lent, but something also more, meerly for the loane of it. Sometimes in the Scripture where usury is spoken of, together with (*Neshtac*) usury, there is joyned some other word as exegetical, the better to explaine the meaning of it. As תַּרְבִּית *Tarbith*, which imports increase. *Levit.* 25. 36. *Prov.* 28. 8. *Ezek.* 18. 8, 13, 17. and 22. 12. And מַרְבִּית *Marbith*, which comes of the same root, and signifieth the same thing, to wit, increase. *Levit.* 25. 37. In the Greek tongue, the word for usury is τόκος, *Tocos*, which some fetch from the Hebrew תָּוֹךְ *Toc*, or תַּחַךְ *Tacac*, that is, deceit. And indeed there is a deceit in usury; it seemes to benefit a man, but it doth bite him. And *Psal.* 72. 14. for מִתּוֹךְ *Mitac*, that is, from deceit, the Greek Interpreters called the Sep-ruagent, have ἐκ τόκου, that is, * from *Usury*. And *Pro.* 29. 13. for אִישׁ חֲכָמִים *Ish tccacim*, i. e. a man of deceits, or a deceitful man; those Interpreters have δανιστής *Danistes*, that is, an *Usurer*; and so also our Translators in the margin, render it. *Usurer*. But the Greeke word for usury, to wit, τόκος *tocos*, comes of τέρω *terro*, which is, to bring forth, because usury makes money to bring forth money. So in Latine the word for usury is *faenus*, because it is (say some) *quasi factum*, as the brood of money. The Latine word also for usury is, *usura*, whence we have our English word *usury*. The word *usura* doth generally signifie the use of any thing; but it is appropriated to signifie the use of money, the lending of it for gain and advantage. Neither is there usury of money only, but also of other things, to wit, such as are spent and consumed in the use of them, as

corne,

* Vulg. Exu-
suris.

Natura nobis
dedit usuram
vile. Cic.

corne, wine, &c. *Deut.* 23. 19. and *Levit.* 25. 37. *SERM.* 24. usury of money and usury of victuals are joyned together, as being of one and the same nature.

Now for the thing it self, which we call usury, it is, a *what usury is.* mutation or lending for gain.

1. Usury is a mutation or lending.

All agree in this (as a Casuist observes) that usury is in something that is lent.

The Scripture speaking of usury, speaks

also of lending upon usury, *Exod.* 22. 25. and *Deut.* 23.

19, 20. Now this mutation or lending, by which usury is defined, is, 1. Of things which are spent and consumed in the use of them, as of money, and so of any thing that we eat or drinke. Thus *mutation* differs from *commodation*, which is lending too, but of things which are not spent and consumed in the use of them, as of an horse, or an house, or the like.

2. Therefore this mutation or lending, in which usury doth consist, is an alienation, both of the use, and also of the propriety of that which is lent; whereas in that lending which is called *commodation*, it is otherwise: there is an alienation of the use of a thing so lent, but not an alienation of the propriety of it.

3. Therefore also in this lending called *mutation*, the borrower is not to restore the same individual thing which was lent, as the very same money, or the very same corn or wine, &c. but the same in kinde and in value. Whereas in that lending which is called *commodation*, the same individual thing which was lent, as the same horse, or house, &c. must be restored.

Again, Because there may be a free mutation or lending, therefore it is said. That usury is a mutation or lending for gain; that is, for something over and above that which was lent, whether it be money or money worth, and that meerly because of the loan. For if besides that which was lent, something be received in recompence of some damage which the lender did

In solo mutuo, v. ro vel interpretativo, consistit usura secundum omnes Doctores. Sum. Angel.

SERM. 24. sustaine for want of his money, when he would and should have had it, but could not get it, this properly is no usury; which is onely when one purposely doth lend for gaine, either expressly covenanting for it, or at least, having in his minde an intention and expectation of gaine, so that he would not lend, but that he lookes to have his own againe with something also for the loane of it. And therefore also if one lend freely, and the borrower having gained, bestow a gratuity on the lender, this is no usury: because the lender did neither covenant for, nor intend any gaine to himselfe; onely he accepts that which is freely given him; freely, I say, in that he neither could exact, nor did expect any such thing.

This may suffice to shew what is meant by usury, when we speake of the unlawfulness of it. And that such usury is unlawful, appears as by the text in hand, so also by many other places of Scripture. As Exod. 22. 25. *If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.* So Levit. 25. 35, 36, 37. *If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger, or a sojourner, that he may live with thee. Take thou no usury of him, nor increase, but fear thy God, that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. So also Deut. 23. 19. Thou shalt not lend upon usury to thy brother, usury of money, usury of victuals, usury of any thing that is lent upon usury. That of Solomon also doth shew the unlawfulness of u-*

* The word vendred Unjust gain, properly signifieth, Increase, as the margent noteth.

*sury; He that by usury and * unjust gain increaseth his substance, he shall gather it for him that will pity the poor. Prov. 28. 8.*

There is threatned, That the usurers riches shall be translated from him to others; which argueth, that he hath no just title to that which he getteth by usury, and so it shall bring a curse on all that he hath.

See

See *Prov.* 13. 22. and *Job* 27. 16, 17. The Prophet *Ezekiel* also plainly shewes usury to be unlawful. He describes a righteous man by this, *He hath not given forth upon usury*; that he makes one property of him, *Ezek.* 18. 8. And on the other side, this is one part of the description of a wicked man, *He hath given forth upon usury*, ver. 13. See also ver. 17. So the same Prophet reproving Jerusalem, and shewing her her abominations, amongst other things saith thus, *Thou hast taken usury.* *Ezek.* 22. 12. Where we may observe, That usury is ranked with the grossest sins, as adultery, murder, &c.

Serm. 24.

Diverse exceptions are made against the argument drawne from these Scriptures, but they are such as are neither forcible in themselves, nor yet consistent one with another.

Not all usury (say some) is forbidden, but only *Neshec*, that is, biting usury, which some call *Mor-sury*. *Excep. 1.*

But, 1. It is falsely supposed, that the word (*Neshec*) doth onely denote one certain kind of usury, as if there were some usury, which is not biting: whereas it sets forth the nature of all usury, to wit, that it doth bite, and take away something with it. It is true, some usury hath more sharp teeth, and doth bite forer; but no usury properly so called is toothless, all doth bite more or less. 2. To exclude this cavil, in diverse places where usury is condemned, there is added the word *Tarbitb* or *Marbitb*, which simply signifieth increase, as the notation of the word, and the interpretation of it in all languages doth shew. *Salmasius* himself (though a patron of usury) grants *Neshec* usury, and *Tarbitb* increase, to be synonyma's, and to signifie the same thing in diverse respects: he saith, That usury is *Neshec*, or biting in respect of the borrower, whom it biteth; and that it is *Tarbitb*, or increase, in respect of the lender, who is increased by it. Those places of Scripture

Answ.

Salmas. de usur.

SERM. 24. therefore which joyne *Tarbish* or *Marbish* with *Neshec*, that is, increase with usury, they plainly shew, that all increase whatsoever is more then was lent, being taken meerly for the loane, is that usury which is condemned. *If thou dost expect* (saith Austine) *to receive more then thou didst give, thou art an usurer, and so to be reprov'd.*

Si plus expectes accipere quam dedisti, fenerator es, & in hoc ubique improbandum. Aug. in Psal. 36.

Excep. 2. Againe, Some say, That it is onely forbidden to take usury of the poore, because the first two places of Scripture, which speake against usury, *viz. Exod. 22. 25. and Levit. 25. 35, &c.* doe expressly mention the poore, as those of whom usury ought not to be taken.

Answer.

But, 1. This exception doth not well consist with the former. For, if onely some certain biting and hurting usury be forbidden, as was before pretended, then is it not onely forbidden to take usury of the poore: for surely, it is evil and unlawful to bite and hurt any, whether poor or rich. 2. In other places of Scripture, which are more then twice as many, usury is simply forbidden and condemned. Neither in those two places are the poor mentioned, as if it were lawful to take usury of others; but because the poore have most need to borrow, and it is a greater sin to take usury of them then of others. *Rob not the poor, because he is poor,* saith Salomon, *Prov. 22. 22.* May one therefore rob the rich because he is rich? No, it's a sin to rob any, but especially to rob the poore. So in the verses immediately before that, wherein taking usury of the poor is forbidden: *Thou shalt neither vex a stranger, nor oppress him; &c. Ye shall not afflict any widow, or fatherless childe.* Exod. 22. 23, 24. Doth it follow, that others that are not strangers, or widowers, or fatherless, may be so used? No, It is a sin to use any so, but such especially. So neither may it be inferred, that usury may be taken of such as are not poor; but that it may be taken of none, and

and especially not of the poor.

Some again except, That the law against usury was a judicial law, and peculiar to the Jewes, so that Christians are not obliged by it.

SECT. 24.
Excep. 3.

But, 1. Neither doth this stand with the former exceptions. For, if the Scriptures before alledged forbid onely either biting and hurting usury, or that usury which is taken of the poore, then the law against usury is moral and perpetual, it doth oblige all; for it is granted by all, that such usury is simply evil and unlawful.

Ans.

2. Neither is it true in it self, that the prohibition of usury did onely concerne the Jewes. For here in the text *David* makes the avoyding of usury the property of every one whoever he be that shall abide in Gods tabernacle, and dwell in his holy hill; so that it concerns us as much as it did the Jewes. Besides, we may observe, that in this Psalme there is not any thing mentioned, but that which is moral, of perpetual and universal concernment.

But it is objected, That the Jewes were permitted to take usury of strangers, and were onely forbidden to take it of their brethren. *Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury.* Deut. 23. 20.

Object.

I answer, It doth not therefore follow that the prohibition of usury was judicial, and concerned the Jewes onely: but the prohibition was moral, binding all; and the permission (to take usury of strangers) was judicial, and belonged to the Jewes onely. As the putting away of ones wife was simply forbidden, and did concern all; but the Jewes were permitted in some case to doe it, for a reason which peculiarly concerned them, to wit, for the hardness of their hearts, lest otherwise they should have been more cruel to their wives, and have dealt worse with them. *Moses because of the hardness of your hearts suffered you to put away your wives, &c.* said Christ to the Pharisees, *Matth.* 19. 8. So also for the hard-

Ans.

SERM. 24. hardness of their hearts, they were suffered to take usury of strangers, lest otherwise they should be cruel to their brethren, and take usury of them also. Some by the stranger, of whom the Jews were permitted to take usury, understand the Canaanite, whom they were commanded utterly to destroy. *Dent. 7. 1, 2.* And therefore *Ambrose* saith, *Thou mayest take usury of him, whom it is no sin for thee to kill.* And surely as God did allow the Israelites to rob and spoyle the Egyptians, though that precept be moral, *Thou shalt not steal, Exod. 11. 2, 3. and 12. 35, 36.* So might he also allow them to take usury of the Canaanites, though that also be a moral precept, *Thou shalt take no usury,* and comprehended in that other of not stealing. All is God's, and he may doe with his own, as he pleaseth; he may give what he will, to whom he will, and how he will.

Ab hoc usury am exige, quem non sit crimen occidere. Ambros. de Tob. cap. 15.

SERM. XXV.

Psal. 15. 5.

He that putteth not out his money to usury.

HAVING proved by the Scriptures, That usury (all usury properly so called) is unlawful, and having vindicated the places alledged from the exceptions made against them, I come now to demonstrate the unlawfulness of usury by Reason.

Reasons to prove usury unlawful.

The reasons which argue usury to be unlawful, may be reduced to these two heads, *viz.* the impiety, and the iniquity of it.

1. There

1. There is impiety in usury. For piety requires us to take such courses, as to know and acknowledge our dependence upon God, and so to pray unto him for success in that which we take in hand, and to give him thanks when our undertakings are successful. *Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths,* Prov. 3. 5, 6. *Establish thou the work of our hands upon us; yea, the work of our hands establish thou it.* Psal. 90. 17. *Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth.* Deut. 8. 18. But the usurer, as an usurer, takes such a course as whereby (so much as in him lies) to have no dependence upon God. Whereas the husbandman in his employment depends upon God for the former and the later raine, and for temperate seasons: merchant and seafaring man, for good windes, and calm seas; the artificer, Lawyer, Divine, and generally all, for health and strength to follow their vocation: it's all one to the usurer whether it be fair or foul, calme or tempestuous; yea, in respect of his usury, it's all one to him, whether he be strong or weak, in health or in sickness; except the Sun and the Moon stand still, and the course of the monthes and years be staid, his gain still comes in, whatsoever happen. How then can the usurer, as such, look up unto God, and acknowledge him? How can he either pray, that he may prosper in the course which he takes, or give thanks if he doe prosper in it? Surely usurers are of the number of those that *Job* speaks of, saying, *They say unto God, Depart from us, we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we should pray unto him?*

Nullum genus hominum peius de Deo sentit, quam danistatum.

2. There is iniquity in usury. For, 1. Equity requires that every one live by his own labour. *Thou shalt eat the labour of thine hands,* Psal. 128. 2. *Even when we were with you, this we commanded you, that if any would*

SERM. 25. *not work, neither should he eat, 2 Thes. 3. 10. and v. 12. We command, and exhort by our Lord Jesus Christ, that with quietness they worke, and eat their own bread. Usurers therefore doe not eat their own bread, for as usurers, they doe not worke, they take no pains for their living, but like drones live on the labours of others. Usury (as some of the heathens have branded it) is a gainful idleness.*

*Favore quæ-
siosa signitia.
Plin. hist. l. 6.
33. cap. 3.*

2. Equity also requires, that none pay something for nothing. But the usurer makes one pay for his money, so much for so much, and something also for the use of it, and that is indeed for nothing, I mean, nothing distinct from the money. For in money the propriety and the use (except perhaps it be used onely for shew and ostentation) cannot be severed, no more then in bread, or any thing that is eaten or drunken; because the using of money, as of bread, or the like, is the consuming of it; so that to make a man pay so much money as was lent him, and something also for the use of the money, is as if one should make one pay for meat and drinke as much as it is worth, and something moreover for the eating and drinking of it. Therefore the usury of money, and the usury of vituals are both alike forbidden, as being both alike unlawful. *Dent. 23. 19. Levit. 25. 37.*

3. It is also agreeable to equity, That two contracting together, one should be liable to hazard as well as the other. But in usurious contracts the lender is liable to no hazard: let the borrower sink or swim, gain or lose, the usurer will be sure to gain, he will have his own with advantage. Now this is unequal and unjust, that one should be eased, and another burthened. *2 Cor. 8. 13, 14.*

Thus both Scripture and reason doe sufficiently evince that usury is unlawful; but many things are objected in defence of it.

Object. 1.

Usury (say some) is not forbidden in the New Testament.

stament, and therefore it is lawful.

But, 1. Is not the Old Testament Canonical as well as the New? and are there not moral and perpetually binding precepts as well in that as in the other? Shall we at once expunge all the Old Testament, and account all that is in it as nothing, except we finde it also in the New Testament? This is to come too

neer the *Manichees*, who rejected *Moses* and the Prophets, saying, That the God which spake by them was not the true God, but one of the Princes of darkness.

2. If it be meant that usury is lawful, if it be not expressly forbidden in the New Testament, the consequence is not good; for there are diverse things besides usury, which are not expressly forbidden in the New Testament, and yet all will acknowledge them to be unlawful, as not to restore a pledge, and to take that for a pledge which a man must necessarily use thereby to get his living, and the like.

3. If the meaning be, That usury is no way forbidden in the New Testament, it is denied; for it is forbidden implicitly, and in the general, as namely in that of the Apostle, *Let him that stole, steal no more; but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.* Ephes. 4. 28. And so also in that of the same Apostle, *Let no man go beyond, or defraud his brother in any matter, because that the Lord is the avenger of all such, as we have also forewarned you, and testified.* 1 Thes. 4. 6. Some alledge another place in the New Testament, as being more directly against usury, to wit, those words of our Saviour, *Lend, hoping for nothing againe*, Luke 6. 35. Some expound it thus, *Lend hoping for nothing againe more then was lent*, lend so as to look for no usury: Others suppose the meaning of those words to be, that we should so lend, as not to hope for the principal againe, nor to expect so much as was lent, to wit, if the borrow-

SERM. 25.

Ans.

Deum qui legem per Moysen dedit, & in Hebraeis prophetis locutus est, non esse verum Deum, sed unum ex principibus tenebrarum. Aug. de Manichæis in lib. de hæres. c. 46.

SERM. 24. er prove to be so poore, as not to be able to repay what he borrowed. But though these things in themselves be true, yet I conceive neither of these expositions to be genuine, but that the true meaning of the words is this, *Lend, hoping for nothing again*, that is, for no such courtesie; not hoping to borrow again of those that now borrow of you: even as elsewhere Christ forbids those that invite guests, to invite those that may invite them againe, that is, therefore to invite others, that afterward they may be invited by them. *Luk. 14. 12, 13, 14.* This appears to be the meaning, by the 32, 33, and 34. verses. *For if ye love them which love you, what thanke have ye? for sinners also love those that love them. And if you doe good to them which doe good to you, what thanke have ye? for sinners also doe even the same. And if ye lend to them of whom ye hope to receive, (to wit, the like courtesie, for otherwise it is thanke-worthy to lend) what thanke have ye? for sinners also lend to sinners, to receive as much (to wit, the like courtesie) again.*

Object. 2. But again, Some object, That the New Testament doth make for usury. *Thou oughtest to have put my money to the exchangers, and then at my coming I should have received my own with usury, Mat. 25. 27.*

Ans. To this objection some answer by way of retortion. Those words (say they) do rather prove usury unlaw-

Down. on Psal. ful, for that they were spoken to the servant that thought his master an hard man, one that reaped where he did not sow, and gathered where he strawed not: therefore (say they) the master speaking of himself according to that opinion which the servant had of him, said, that he should have put forth his money to the exchangers, that so he might have received his own with usury. This exposition may be confirmed by that which the master also said to that servant, to wit, that he would condemn him out of his own mouth. Yet the master doth not hereby acknowledge usury to be lawful, no

more

15. Feni. of
usury.

more then he doth acknowledge himself such a hard man. **Serm. 25.**
 The servant apprehended him. This answer is acute
 and witty; but the more solid answer (as I conceive)
 is, That the words objected are part
 of a parable; and a parable is not to be
 extended and stretched beyond the
 scope of it. For otherwise one might
 prove cozenage to be lawful by the pa-
 rable of the unjust steward, that coze-
 ned his master, *Luke 16.* And so thee-
 very, because Christ in *Rev. 16. 15.* and
 in other places compares his coming,
 to the coming of a thief in the night.

Our Saviour in that expression shewes that he will come
 suddenly, when many doe little thinke of him; and that
 therefore we ought to watch, and prepare for his com-
 ing. And by that of the unjust steward, he teaches us
 that we are all stewards, and must give account unto
 God. & therefore ought so to dispense things committed
 to our trust, that we may provide for the future, *Laying*
up (as the Apostle saith) *a good foundation against the*
time to come, that we may lay hold on eternal life, *1 Tim. 6.*
19. So for this parable, from whence the objection is
 fetched, the scope of it is to shew, that all should im-
 prove their talents so as that God may be glorified; and
 others profited by them; and that none should bury them,
 or let them lie dead, and doe no good with them. *The*
manifestation of the spirit is given to every one to profit
wisball, *2 Cor. 12. 7.*

But (say some) why may not something be taken for
 the use of money, as well as of other things, as an house,
 or ground, or the like?

I answer, Money and other things, for the use
 whereof something may be taken, are of different na-
 tures. For, 1. The owner of an house abides the
 hazard, if any hurt happen unto it without the fault of
 him that hires it; so also it is in respect of an horse; but
 ic

ὁ δὲ πῶτα τὰ ἐν διαβολῇ
 λεγόμενα ὡς τόμους ἢ καρδίας πα-
 ραλμβαίνειν. Tineophylact. ad
 J. h. 16. 21.

ὁ δὲ χρὴ πάντα τὰ μέρη τῆς πα-
 ραβολῆς λεπτῶς πολυπραγμο-
 νεῖσθαι, ἀλλ' ὅσον ὅμοια τῷ προκει-
 μένῳ κερτυμῶναι τὰ λοιπὰ ἵσθαι, &c.
 Idem ad Luc. 16. in initio.

Object. 3.

Answer.

SERM. 25. it is not so in respect of money; the lender of it, abides no hazard; if in any way miscarry, the borrower must make it good. The reason is, Because (as was noted before) he that lends an horse, or house, &c. doth only part with the use of the thing lent, but not with the propriety of it; whereas in money the use and the propriety goe together. 20 There is no fruit, or benefit by the meer use of money, though by the skill and industry of him that doth use it, benefit may be made of it: but in the very use of an horse, or house, or ground, there is some benefit, and not meerly by the skill and industry of him that useth it, though by that means the benefit may be the greater. Therefore something may be required meerly for the use of such things, but not meerly for the use of money.

Object. 4. But here that of Salomon is objected, *Money answereth all things*, Eccles. 10. 19. One may buy horses, houses, lands with money; and let them for profit: Why may he not then require something for the loan of his money?

Ans. That which was said before, doth answer this objection. One may buy horses, houses, and lands with money, and may let them for profit, because he both stands to the hazard of these things, and also there is some benefit in the very use of them: but its otherwise in respect of money; not the lender, but the borrower stands to the hazard of it; neither doth the meer use of it bring profit; therefore it is not lawful to require any thing for the meer use of money, or meerly for the loan of it.

Object. 5. Some again may say, If one gain by my money, and bestow a gratuity on me, I may take it: Why may I not then also covenant with him for it?

Ans. But there is not the like reason for the one as for the other. One may take that, if it be freely given, which he may not covenant for: If a Magistrate, do an act of justice for a man, in preserving and maintaining his right, and therefore afterward have a gift freely offered unto him,

him, I see not but that he may lawfully take in yet it were **Salm. 23.**
 most unjust for him to covenant with a man, and to say,
 that if he will give him so much, he will doe him justice,
 but not otherwise.

But why should another gain by the use of my money, **Object 6.**
 will (some say) and I have no part of the gain?

And why (say I) should another lose by thy money, and
 thou bear no part of the loss? Though perhaps he did
 gaine, yet he might have lost: and thou must either be
 content to bear a part with him in his loss, if he prove
 a loser, or else thou maist not expect to share with him
 in his gaine, if he prove a gainer. It is against reason
 that thou shouldest looke to partake of the benefit, if
 thou beest not willing to bear a part of the burthen. So
 that (as one saith well) the best kinde of usury, (*viz.* **Down. on Psal.**
15. pag. 247.
 when gaine onely is required of those that borrow to
 gaine, and so gaine by borrowing) is an unconscionable
 partnership. For there is no lawful partnership, where
 there is not a partaking in the loss as well as in the gain.
 This (as another saith) may suffice all conscionable
 men, that usury is unlawful, in that there is not a like
 consideration had of both parties, that both be partners
 both in loss and gain. **Mr. Rogers in**
his 7. Treatise.

But (say they) I might have gained by the use of my **Object. 7.**
 money, and therefore why should I not have some re-
 compence for the want of it?

True it is, if through the borrowers detaining of thy
 money longer then he should have done, thou hast sus-
 tained damage, it is meet that he should make thee
 recompence: but it is not meet that thou shouldest have
 something over and above what was lent merely for the
 loan of thy money, because of that gain which possibly
 thou mightest have made of it. For
 as thou mightest have gained by the use
 of thy money, so thou mightest also
 have lost by it, and the missing of the
 gain which thou mightest have acquired,

*audirent hoc est quod pensari
 volunt, possibile lucrum quod non
 acquiritur. Pensabitur vero pos-
 sibile lucrum quod non acquiritur.*

SERR. 25.

damno quod non incurritur. Win-
ton. in Opusc. Post. de usuris.

is recompensed by escaping the loss
which thou mightest have suffered.

Again, It is objected, What shall
they doe, who have nothing but money

Object. 8. to live on, as orphans, widows and strangers? Trade
with it they cannot; and if they spend of the stock, it
will not hold.

Ans. To this it is well answered, 1. That more thought
is to be taken for those that have no stock of money
whereon to live.

2. If we cannot tell what such should doe, it doth
not therefore follow that they may doe this, which is
unlawful. One saith well, *Is there no fruit in the garden,*

Fent. of Usur.
page 120.

but the forbidden fruit? Is there no course that such can
take, but onely this which God doth
not allow? *Austine* notes it as a great
impudence in usurers to make this plea
for themselves; *Usurers also* (saith he)

Audent etiam feneratores dicere,
non habeo aliud unde vivam, &c.
Aug. in Psal. 128.

dare also say, *I have nothing else whereby to live.* He an-
swers, that robbers by the high way, and breakers of
houses, and the like malefactors may plead in this man-

Nulla est necessitas delinquendi,
quibus una est necessitas non delin-
quendi. Tertul.

ner. *Tertullian* doth truly tell us, *That*
we have no necessity of sinning, who have
onely a necessity of not sinning.

3. In matters of right and wrong
there is the same law for all, whether rich or poore; one
is not to be dispensed with more then another. *Neither*
shalt thou countenance a poor man in his cause, viz. if it be
not just. *Exod. 23. 3.* The poore are not allowed to
take usury more then the rich; nor orphans, widows and
strangers more then others.

4. God hath special care of such as stand in special
need of help, as orphans, widows and strangers, and
hath made special promises unto them. See *Exod. 22.*
21, 22, 23, 24. Deut. 10. 18. and 14. 29. and 24. 17,
18, 19, 20. Psal. 146. 9. Therefore such have special
reason to trust in God, and not through an evil heart of

unbe-

unbelief to depart from him, as they doe who tread in such paths as he hath forbidden, fearing that otherwise they shall not know how to live. *Cast all your care upon God* (saith Sr. Peter) *for he careth for you,* 1 Pet. 5. 7. God careth more especially (we see) for orphans, widowes and strangers, in whose behalfe he hath given to many precepts, and made so many promises: and shall not they especially cast their care upon God, but use such meanes whereby to maintaine themselves, as if God did not at all care for them? It is well observed by some, that immediately after the Law in the behalf of strangers, widows and orphans, *Exod. 22. 21, 22, 23, 24.* follows the law against usury, *v. 25.* And shall they for whom God hath so graciously provided by a special law, thinke they are allowed to transgress the very next law unto it?

*Feat. of Usur.
pag. 116.*

5. Whereas some thinke it meet and reasonable that the money of widows, orphans and strangers should be put out to usury, this indeed is most unmeet, and against reason. For so such should be in a more sure and safe condition in respect of the world, then others; strangers then natives; orphans then such children as have parents; and widows then women that have husbands. For the one must be subject to casualties, crosses and losses, and the other must be free from them; so that their being strangers, widowes and orphans, shall be no affliction, but an advantage unto them.

SERM. 26.

SERM. XXVI.

Psal. 15. 5.

He that putteth not out his money to usury.

I Have shewed what usury properly so called is, and have both by Scripture and by reason proved it unlawful. I have also answered eight objections that are made in defence of usury: there are yet divers other objections, which must be answered.

Object. 9.

Some object, That the Commonwealth cannot subsist without usury; men cannot trade without it. Therefore it is necessary, and consequently not to be condemned as evil and unlawful.

Ans.

But, 1. I answer as before, *There is no necessity of sinning, but the only necessity is of not sinning.* 2. There is no question but that many trade, and thrive by their trading, without either lending or borrowing upon usury; and therefore there is no such necessity of it, as is pretended. 3. If some cannot drive so great a trade as they do, without usury; such trading is not necessary, and so neither is usury necessary for the supporting of it. If it be said, that they cannot maintain themselves and their relations without such trading; it may be answered, that perhaps they cannot in that manner as they do: but there is no necessity that they should so do it. They may carry a lower sayl, live in a meaner fashion; and so they should do, rather than venture upon unwarrantable courses. *They that will be rich,* (so they that will be great and pompous in the world; that take up this resolu-

solution, that whatever come of it, they will be such) SERM. 26.
fall into temptation, and a snare, and many foolish and hurtful lusts, which drown men in perdition and destruction.
 1 Tim. 6. 9. 4. Though lending and borrowing be necessary, yet usury is not necessary, further then mens corrupt mindes, their covetous and hard hearts do make it necessary.

It is objected againe, That it is lawful to borrow upon usury, and therefore also it is lawful to lend upon usury. Object. 10.

Some thinke both lending and borrowing in this kinde to be unlawful: some thinke them both lawful; and some thinke the one no more unlawful then the other; so that they must be both lawful, or both unlawful. For my part, if both must needs be of like nature, and either stand or fall together, I see not, but that borrowing upon usury must rather be condemned, then lending upon usury shall be allowed. But (for any thing I yet see) there is not the like reason of both; but the one may be lawful, and the other unlawful. As it may be lawful for one to accept of an oath from him that sweareth by false gods, as *Jacob did from Laban, Gen. 31.* yet it is a sin to swear in that manner: so it may be lawful for one to borrow money of him that will not lend but upon usury; and yet it is a sin to lend in that manner. That in *Isai. 24. 2.* *And it shall be, as with the taker of usury, so with the giver of usury to him,* that (I say) is nothing to the lawfulness or unlawfulness of the things spoken of, onely the Prophet shewes the generality of Gods judgement, that it should reach all; and none should escape it. In this respect he saith, *And it shall be as with the people, so with the Priest; as with the servants, so with his master; as with the maids, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury unto him.* So that the Prophet *Jeremie, Jer. 14. 16.* *I have neither loan on usury, nor men drive lent same on usury,*

SERM. 26. *usury, yet every one doth curse me, doth onely shew, that the Prophet had given none occasion to the people to hate him as they did; he had no dealings with them in respect of worldly affairs, which usually are the occasion of strife and contention. Besides, the Hebrew word used in those places of Esay and Jeremie, is another word, and not that which is commonly used for usury. Some observe, that the word doth not properly import lending upon usury, but to lend upon security, so as to exact what was lent, though no more. Which simply considered, is not unlawful though in some cases it may be so; and however, it may cause contention. And this is that which the Prophet sheweth he was careful to avoyd: his words neither make for the lawfulness of lending, nor against the lawfulness of borrowing upon usury. Neither are these two of like nature: for he that borroweth upon usury, being inforced to it, because he hath urgent occasion to borrow, and cannot borrow freely, he (I say) doth but suffer injury, which is his sorrow, but not his sin. Even as one that is constrained to pay an unreasonable rent for an house, or ground, because he cannot otherwise shift for the present, or to yeeld to any hard bargain for the avoyding of some greater inconvenience; he being but a meer patient, is guiltless, though the agent be guilty. For the oppressour sinneth, but the party oppressed doth onely suffer, he sinneth not. If it be said, That he that borroweth upon usury doth occasion another to lend upon usury, and therefore if the lender sin, so doth the borrower also: The answer is, that the borrower upon usury is not actively an occasion of anothers lending upon usury, but passively onely. For though he pay usury, and ingage to pay it, yet it is, because he must either suffer that or a greater evil. A man falling into the hands of robbers, for fear of losing his life, with his own hands gives them his money; yet is not he accessory to their sin that take it. If a man in his necessity bring for a pawn or pledge that which he cannot well*

subsist

subsist without, he being necessitated to it, sinneth not; **SERM. 26.**
 but he doth sin, that doth take it. God in such cases
 threatneth to punish the oppressour, but promiseth to
 succour and relieve the oppressed. *Exod. 22. 26, 27.*

Some object and say, that the law of the land doth **Object. 11.**
 allow usury; and therefore (they conclude) it is law-
 ful.

But, 1. If the law of the land did allow usury, yet **Answ.**
 that could not warrant the practise of it in point of con-
 science. It is Gods law, and not mans, by which we
 must be judged at the last day. *There is one Law-giver,*
who is able to save, and to destroy, Jam. 4. 12. There-
 fore, *Studie to approve thy self* (not so much unto men,
 as) *unto God, 2 Tim. 2. 15.*

Again, 2. It is one thing to tolerate, another thing **Nemo quod to-**
 to allow. The law of the land doth set bounds to u- **lerat, amat, o-**
 surers, and stint them, that they shall undergoe the pe- **tiam si tolerate**
 naltie of the law, if they transgress and goe beyond the **amat. Aug.**
 bounds that are set them: yet doth it not allow any u-
 sury at all, though it be within the bounds that are set;
 onely it so far tolerates and permits it, as not to appoint
 a penalty for those that practise it. This doth no more
 justifie usury, then the judicial law of *Moses* did justifie
 bills of divorce, which it suffered onely for the hardness
 of mens hearts; so that such divorce was not punishable
 by man, yet was it evil and sinful in the sight of God.
 That which Magistrates, who have the Legislative pow-
 er, see that they cannot restrain without some great-
 er inconvenience, that they may tolerate, and onely li-
 mit the practise of it: yet the thing in it self, and in
 point of conscience, for all that toleration, is never a whit
 the more lawful.

Some againe object, That divers godly and learned **Object. 12.**
 men, both Divines and others, hold usury to be law-
 ful.

But, 1. This is not enough to prove it lawful. The **Answ.**
 best men are men, and may erre. *The testimony of the*
Lord

SERM. 26. *Lord is sure, Psal. 19. 7.* But so is not the testimony of any meer man whatsoever. *Let God be true, and every man a liar, Rom. 3. 4.* To the Law and to the Testimony: if they speak not according to this word, it is because there is no light in them, *Isa. 8. 20.* They searched the Scriptures daily, whether those things were so, *Act. 17. 11. 2.* If some have pleaded for usury as not simply evil and unlawful, they are but few in comparison of those that have declared themselves against it. If we remove

Fent. of Usury
l. 2. c. 7.

(saith one) from the Text to the authority of Interpreters, I suppose we might truly averre that concerning the question, which the most impudent adversary that ever the Church had, durst never pretend for his assertion: That there was never any Church or Church-man, carrying the name of a Christian, who hath defended in writing any branch of usury, for the space of 1500. years after Christ. Laster, who was after that time, was most sharp and bitter against usury. When in his time a kinde of usury was countenanced and upheld by the Pope, though under colour of another contract, he wondered that the world could not see by this very thing, that the Pope was Antichrist. I know that some of his followers say, That in his latter dayes he was more moderate in the point of usury: but if it were so, yet this may shew how generally until his time usury had been held a thing unlawful. *Justines* judg-

Vide Luc. in
Psal. 15.

Gerhard.

Si plus expectes accipere quam dedisti, fenerator es, & in hoc ulique improbandus. Aug.

Pecunie, si quam credidit, non accipiet usuram. ... Plus accipere quam dedit, injustum est. Laet. Instit. lib. 6. c. 18.

Taceo quod sibi desunt (Ju'xi) pejus judicare dolemus Christianos feneratores, si tamen Christianos, & non magis baptizatos Judeos convenit appellare. Bern. Epist. 322.

ment concerning usury appears by the words of his before cited, *If thou dost look to receive more then thou didst give, thou art an usurer, and in this willy to be reprov'd.* Before him, *Lutherus* speaking of a righteous man, saith, *If he lend any money, he will not take usury. To take more then one gave, is unjust.* After them both, *Barnard* complained that in his time Christians were usurers, and doubted whether it were meet to call them Christians, and not rather baptized

ized Jews. He makes usury a branch of theft, and forbidden in that precept, *Thou shalt not steal*: Asking, *What is usury?* He answers, *The payson of ones patrimony*. And *What is legal usury?* He answers, *A robber forstelling what he doth intend*. Many such sentences and sayings of ancient writers might be cited. Neither was this the private opinion of particular men, but whole Councils have determined usury to be unlawful.

The first general Council of *Nice* decreed, That if any of the Clergy did take usury, he should be degraded. And that because such did not remember Gods precept (implicitly) in these words, *He that putteth not forth his money to usury*; which concerns all, as well Laity as the Clergy, if we may use that distinction. A Provincial Council at *Elisberis*, which was about the same time with the Council of *Nice*, viz. about 320. years after Christ, punished Clergie men both with degradation and excommunication if they took usury; and others with excommunication if they were admonished of that sin, and yet would persist in it. And a general Council at *Vienna* about 1005. after Christ, decreed, That if any did pertinaciously hold usury to be no sin, he should be punished as an heretick. 3. Those very authors that seem to be for usury, indeed are not for it. They deal with usury (as one observes) as the Apothecary doth with poison, working and tempering it with so many cautions and limitations, as in the end they make it no usury at all. *Calvin* seemes not to have been altogether against usury, yet he expresseth very hard thoughts that he had of it. Upon

In furto comprehenditur rapina, usura, &c. Idem super *Salve Regina*. Serm. 4. *Quid est usura? venenum patrimonii. Quid est usura legalis? Lupo predicens quod intendit.* Idem de Reg. rei famil.

Si quis inventus fuerit post hanc definitionem usuras accipere, -- de facinorae à Clero, & alienis ab Ecclesiastico habeatur gradus. Conc. Nic. can. 13.

Obliti sunt divini precepti quod dictum est, Qui pecuniam suam non dedit ad usuram. Ibid.

Si quis Clericorum detectum fuerit usuras accipere, placuit degradari, & obsequere. Si quis etiam Laicum in eâ iniquitate duraverit, ab Ecclesiâ sciat se esse projiciendum. Con. Elisber. can. 20.

Si quis in illum errorem incidere, ut pertinaciter affirmare presumat, exerceve usuras non esse peccatum, decernimus cum velut haeticum puniri. n. am. Con. Vien. apud Caran.

Fent. of Usur.

SERM. 26.

Vix fieri potest, ut inveniatur in mundo fenerator, qui non idem sit rapax, & iniquo impique questui deditus. Cal. in Psal. 15. 5.

Nolim equidem meo patrocinio usuras facere : atque minam non enim ipsum aboluim esse in mundo. Cal. in Exod. 22. 25.

Tenendum semper est, vix fieri posse, ut qui genus accipit, non gravet fratrem suum. Et ideo omnium esset, nomen ipsum tam senariis quam usura sepultum esse, & delictum ex hominum memoria. Cal. in Ezech. 18.

Optandum esset omnes usuras, ipsumque adeo nomen è mundo prorsus exuare. ——— Plusquam vanum est, eundem esse hominem probum & feneratorum. Calv. Epist. 383.

Ut qui mutuo accipit, lucretur tantundem, aut plus etiam ex ea pecunia quam qui in mutuo dat. Cal. ibid.

yet seemed more favorable towards usury than almost any had been before him. So *Zanchy*, another learned writer, seems to speake in defence of usury : but how ?

Imò hoc animo esse debes, O creditor, ut si debitor non solum non fecit lucrum, sed etiam accepit damnum, tu quoque damni aliquid cum illo patiaris. Hoc enim postulat aequitas & charitas. Zanch. in Ephes. 4. 28. de usu: & quest. 4.

the very text in hand he saith, That it can hardly be, that there should be an usurer found in the world, who is not also an extortioner, and given to unjust and base gain. And elsewhere he professeth, That he would not be a patron of usury, but did wish that the very name of it were abolished out of the world. And again, in another place he saith, That it is alwayes to be remembered, that he that takes usury can hardly be free from being burthensome to his brother : and that therefore it were to be wished, that the names of usury were buried, and blotted out of mans memory. So also in another place he saith, That it were to be wished, that all usury, and the very name of it were long since banished out of the world : and that it is more then rare, that the same should be an honest man, and an usurer. And though he thinke it a Political law, which did forbid usury, yet he will not allow the taking of usury but upon this condition for one, That the borrower gain as much or more by the money which he borrowed, as the lender. This was the judgment of this famous man, who After all, he comes to this conclusion, that the lender ought to be so affected, as if the borrower doe not onely not gaine, but lose by the employment of the money which he borrowed, to bear some part of the loss with him : for that

that equity and charity require this. Now what kinde of usury is this, which is here maintained? Truly, It is no usury at all properly so called, but it is a contract of another nature, even meer partnership; wherein both parties, the lender and the borrower, shall either gaine together, or lose together. Who will call this putting forth money to usury, and not rather putting forth money to adventure? So our countrey-man Dr. Willet seems to defend some kinde of usury as lawful, but directly so as the author before mentioned. *This consideration* (saith he) *given for the loane of money, must not be ex pacto, it must not be agreed upon by any certaine compact and covenant. --- It is not lawfull to covenant with a man to pay so much: (Why so?) He may lose by using the money, he may be in hazard also of the principal. For the lender then to receive a certain gain, when the borrower is in a certain loss, were not just. Such indifferencie must be used, as that the lender be contented as to be made partaker of the gaine, that cometh by his money, so also proportionably to bear part of the loss.* Others also might be alledged pleading for usury after the like manner. But these are such patrons of usury, as (I presume) no usurer in the world, nor he that is most moderate in that kinde, will thank for his labour; except in this respect, that by this meanes (seeing what kinde of usury it is, that his greatest advocates plead for) he comes to see the unreasonableness of that course which he followeth; and so considering his wayes, doth turn his feet into Gods Testimonies.

Serm. 26.

Dr. Willet on
Exod. 22. 25.

L I S E R M.

SERM. 27.

SERM. XXVII.

Psal. 15. 5.

He that putteth not forth his money to usury.

That usury is unlawful, and therefore to be avoyded of all that desire to live with God, and to be partakers of his Kingdome, I have proved, and have also answered many (and I thinke, all the chief) objections that are made in defence of it: now I proceed to the use and application of the point.

Use. 1.

And first, Here is much matter of reproof: for how few are there that make conscience of refraining from usury? Such as make conscience of other things, yet take liberty in this, and practice usury as freely, as if there were no unlawfulness at all in it. But a thing is not therefore lawful, because we perhaps so judge of it. Our sin indeed is the greater, if we practice that which we know to be unlawful: yet our erroneous opinion of a thing, doth not make it lawful for us to practice it. Paul's sin in persecuting and blaspheming was extenuated, because he did it ignorantly, 1 Tim. 1. 13. He had sinned more grievously if he had done it against the conviction of his conscience; this would have much aggravated his sin, and have made him the more inexcusable: yet nevertheless he sinned in that which he did: and so doe they, who practise usury, though they suppose it to be lawful.

That which is in it self lawful, through our error and misunderstanding may become unlawful unto us. Rom. 14. 14, 23. But that which is in it self unlawful, cannot

to become lawful unto us. For error may marre that which is good, but it cannot amend that which is evil. But again, ignorance doth no whit at all excuse, if it be affected; if we may know, and have no minde to it, but are *willingly ignorant*, as St. Peter speaks of some, 2 Pet. 3. 5. So also the sin is not the less, but the greater, if the habituated custome of sinning take away the sense of sin, and make it to be thought no sin. The Apostle aggravates the sin of the Gentiles by this, That being past feeling, they gave up themselves to lasciviousness, to commit all uncleannes with greediness. Ephes. 4. 19. It is said of the ancient Germans, and too of the Lacedaemonians, that theft was so common among them, and they were so accustomed unto it, that they did not think it to be unlawful. So by the same means it is, that some can see no unlawfulness in usury: but this doth make it nothing the more lawful; it is indeed an aggravation of the sin, rather then an extenuation of it.

(as a Comment.
Plut. in Lycur.

Some give themselves up to the practice of usury, never considering, nor indeed caring whether it be lawful or unlawful; this sufficeth them; they finde it gainful. These are such as St. Paul speaks of, They suppose that *gain is godliness*, 1 Tim. 6. 9. But (saith he) *godliness with contentment is great gain*, ver. 6. Riches (saith Salomon) *avail not in the day of wrath; but righteousness delivereth from death*, Prov. 11. 4. A little with righteousness is better then a great deal with iniquity. Some scorne and deride whatsoever is spoken against the lawfulness of that which they practice; like the Pharisees, who hearing our Saviour speaking against covetousness, they being covetous, derided him. Luke 16. 14. Thus it is said of an usurer, that when he heard one, who had some dependence upon him, preach against usury, in a way of derision, he applauded him for it, and bid him preach so still, that others being deterred from trading in that kinde, he might have the more custome. Thus (as Salomon observes) *Fools make a mock of sin*. Pro. 14.

SERM. 26. 9. But (as the Prophet *Esa* doth admonish) *Be ye no mockers, lest your hands be made strong.* *Esa.* 28. 22.

Some are a little touched perhaps and moved with what they hear against usury, but they will not be thoroughly perswaded of the unlawfulness of it. As *Agrippa* was almost perswaded to be a Christian, *Act.* 26. 28. So they are almost perswaded to leave their usury: but as *Agrippa* still continued an unbelieving Jew, so they still continue unreformed usurers.

Some being convinced by what they hear of the unlawfulness of usury, relent, and promise reformation; but by and by being tempted with the sweetness of gain, they practice the thing still as much as ever. These are like *Saul*, who by *Dauids* words and carriage towards him, was convinced of his sin in persecuting him, and promised to desist, and to do so no more; yet when the good mood was over, he persecuted him again, *1 Sam.* 24. 16. &c. and 65. 21, &c. with 27. 4. But it had been better for them not to have known the way of righteousness, then after they have known it, to turne from the holy commandment delivered unto them, *2 Pet.* 2. 21.

Some being ashamed (it may seem) of open and direct usury, palliate and cloake it under some other name, as consideration, interest, and the like; or under the colour of some other contract, as buying, selling, letting, exchange, &c. *Calvin* saith of the French, and it may be said of others, That they devised a new subtilty, as if they could deceive God. For because the name of usury was odious among all, therefore instead of *Usury* they would say *interest*: but this interest was nothing else but all kinde of usury. *Woe unto them that*

Excogitarunt novam astutiam, quasi possent Deum fallere. Nam quia nemo poterat ferre usurae nomen, passerunt interesse. Jam quid significat interesse? omne genus foris. *Calv. ad Ezech.* 18.

seeke deep to hide their counsels from the Lord, &c. *Isai.* 29. 15. And though the contract properly be not usurious, yet if it be unequal and unjust, that is enough to make

it evil and unlawful.

In the next place, Let all suffer the word of exhortation, let all have a care to eschew this sin of usury as well as any other. To such as practice it, I say with *Nehemiah*, I pray you, let us leave off this usury, *Neh. 5. 10.* To such as are yet free from this practice, I say, take heed of it, and keep off from it : Consider these motives. 1. Usury is of evil report, and therefore to be avoyded.

SERM. 37.

Use 2.

Whatsoever things are of good report, (saith the Apostle) *thinke on these things ;* to wit, to embrace them, *Phil. 4.*

Motiv. 5 to c-
schew usury.

8. So on the contrary, whatsoever things are of evil report, thinke not on these things, nor otherwise then to eschew them. Now usury both in Scripture, and in other writings, is generally condemned, scarce any daring to maintain the lawfulness of usury truly and properly so called. Usurers in former times have been very infamous, not admitted to the communion, nor vouchsafed Christian burial, nor allowed to make their wills. An Usurer was so odious, that none would salute him, nor speake to him in the streets ; his house was called the house of Satan, and it was held unlawful for a Christian to fetch fire at it. So infamous a thing hath usury ever beene, that the greatest usurers have ever been ashamed to profess themselves usurers. Whereas some profess themselves merchants, some lawyers, &c. who is there that will profess himself an usurer ? the odiousness of usury appears in this, That such as practice the thing, yet decline the name, and therefore they cloake and hide it one way or other. If the thing be lawful, Why doe they shun the word ? Why doe they seeke to cover it ? If it be unlawful, why do they not eschew it ?

Summa Angel.
wimon in Opus.
Post de usura.

*Sillicitum est, cur vocabulum refu-
gis ? cur velamen obtexis ? Si illi-
citurum est, cur incrementum requi-
ris ?* Ambrosi, de Tob. cap. 14.

2. The very heathens by the light of nature have discerned and judged usury unlawful. *Aristotle* saith, That

Arist. Pol. lib.
1. cap. 10. &
Ethic. lib. 4. c. 1.

this kinde of gaide, to wit, by usury, is, *μάλιστα παρά φύσιν*, most unnatural. And the same author rankes usurers with

with

SERM. 27. with *μεροβίαχοι*, Bawds, and such as are addicted to unjust and filthy lucre. Cato also being asked, *What it is to take usury?* Answered, *What is it to kill a man?* And the law of the ancient Romans punished an usurer twice as much as a thief; making a thief onely to restore double, but an usurer fourfold.

*Quid è seneca-
ri? Quid homi-
nem occidere?*

3. If any be not so fully convinced of the unlawfulness of usury, yet the safer course is to be followed, and that is to avoyd usury. It's good to keep on the safer side. *Blessed is the man that feareth alwayes: but he that hardneth his heart, shall fall into mischief*, Prov. 28. 14. Better it is to fear where we need not, then to make bold where we should not. We may sin in putting forth money to usury; we cannot sin in refraining from usury: therefore this is more safe, and rather to be chosen then the other.

For the avoyding of usury, let these directions be observed. 1. Take heed of rebelling against the light, as *Job* saith some doe, *Job* 24. 13. *To him that knoweth to doe good, (saith St. James) and doth it not, to him it is sin*, Jam. 4. 17. to him especially. If you know usury to be evil, you know that it is good to abstaine from it; and then if you doe not, your sin is the greater.

*Directions to be
observed for
the avoyding of
usury.*

2. Take heed of turning from the light, of being averse from hearing and meditating of that which may discover the unlawfulness of usury unto you. It argues the heart to be in love with sin, and unwilling to forsake it, if it be unwilling to be convinced of it. *This is the condemnation, that light is come into the world, and men loved darkness rather then light, because their deeds were evil. For every one that doth evil, hateth the light; neither cometh to the light, lest his deeds should be reproved. But he that doth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God*, *Job*. 3. 19, 20, 21.

3. Take heed of adventuring upon usury, as if it were lawful because of the commonness of it. If a thing be grown

grown common, it is soon taken to be lawful. But that is a most unsafe rule to walk by. *Taken shalt not follow a multitude to do evil*, Exod. 23. 2. It may be evil though a great multitude do it, and therefore we must take heed of presuming that a thing is good and lawful, because generally people practise it: indeed in that respect it is the more to be suspected. *For wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in therout*, Mat. 7. 13.

4. Be not allured and drawn away with usury, because of the gainfulness of it. *A little that a righteous man hath, is better then the riches of many wicked*, Psal. 37. 16. *Better is a little with the fear of the Lord, then great treasure and trouble therewith*, trouble of conscience, which sin will bring at the last. *Prov. 15. 16. Wo unto him that increaseth that which is not his: How long?* Hab. 2. 6. *He that getteth riches, and not by right, shall leave them in the midst of his dayes, and at his end shall be a fool*, Jer. 17. 11.

But another inference from the Doctrine is this, That if usury be unlawful, then restitution ought to be made of that which is gotten by usury. None can have a just right to that which he hath unjustly gotten: and therefore having no just right to it, he ought not to keep it, but to restore it. *Thou shalt be, because he hath sinned, and is guilty, that he shall restore that which he violently took away, or the thing which he hath deceitfully gotten*, &c. Levit. 5. 4. *If the wicked restore the pledge, give again that he hath robbed*, &c. Eze. 18. 15. *Zacharias* professed himself ready to restore fourfold, if he had taken any thing from any man unjustly, *Luk. 19. 8*. This restitution ought to be made to those of whom the gain was unjustly gotten, or to their heirs: or if that cannot be, so much should be given to pious uses. I know this will seeme harsh to many, and we may preach it long, but few will practise it. Yet howsoever, we must declare the truth, though few or none will regard it. *Thou shalt speak my words*

Use. 3.

SERM. 17. words unto them, whether they will hear, or whether they will forbear, saith God to the Prophet Ezekiel, Ezek. 2. 7. And again, When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thine hand. Yet if thou warn the wicked, and he turne not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul. Ezek. 3. 18, 19. So also Ezek. 33. 8. the same words are repeated. Wherefore I take you to record this day, (said Paul to some among whom he had preached) that I am pure from the blood of all men. For I have not shunned to declare unto you the whole counsel of God, Act. 20. 26, 27.

Use. 4.

In the last place let this be added, That as all ought to refrain from usury, so they ought also to give and to lend freely, as the necessities of others require, and their own abilities permit. This is implied in the other; for a meer negative holiness, not to doe evil, will not suffice; there must be an affirmative holiness also, to doe good. Psal. 34. 14. *Isai. 1. 16, 17.* It is not enough therefore not to take usury, but it is requisite also to exercise charity, and to shew mercy. To doe good and to communicate, forget not; for with such sacrifices God is well-pleased, Heb. 13. 16. Charge them that are rich in this world, that they be not high minded; nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy. That they doe good, that they be rich in good works, ready to distribute, willing to communicate, 1 Tim. 6. 17, 18. He that hath pity on the poor, lendeth to the Lord, and that which he hath given, will he pay him againe, Prov. 19. 17. *Fœneratur Domino, qui miseretur pauperis,* so the vulgar Latine translation hath it, that is, He that hath mercy on the poor, lendeth unto the Lord upon usury; so he doth, for he shall receive of the Lord with usury, that which he gave to the poor for the Lords sake. God (saith *Austine*)

Austine) that forbids thee to be an usurer, commands thee to be an usurer: thou must take usury of God, but not of men. Charity also is shewed in lending as well as in giving, to wit, in lending freely. A good man is merciful, and lendeth, saith David, Psal. 112. 5. Do good, and lend, hoping for nothing againe, saith our Saviour, Luke 6. 35. that is, lend to such, as are never likely to lend to you again. Now, If you know these things, happy are you if ye doe them, Joh. 13. 17.

SERM. 28.

Deus noster, qui te prohibet esse feneratorum, jubet te esse feneratorum, & dicitur tibi, feneratora Deo.
Aug. in Psal. 36. conc. 3.

SERM. XXVIII.

Psal. 15. 5.

Nor taketh reward against the innocent.

THis is the last special property of the person spoken of ver. 1. to wit, one that shall abide in Gods tabernacle, and dwell in his holy hill, he is one that taketh not a reward against the innocent.

Nor taketh reward] The Hebrew word here used, viz. שֹׁכֵד *Shochad*, is sometimes rendred gift, as Exod. 23. 8. and Deut. 16. 19. Sometimes, reward, as in the text, Mic. 3. 11. Isa. 5. 23. and 45. 13. and Prov. 21. 14. Sometimes, a present, 1 Kin. 15. 19. and 2 King. 16. 8. Sometimes, bribes, 1 Sam. 8. 3. Psal. 26. 10. or bribery, Job 15. 34. Though the word be rendred sometimes gift or reward, or present; and gifts, rewards and presents are sometimes lawful, yet the word (*Shochad*) is seldome used in a good sence, but usually for

M m

such

such a present, gift & reward as is unlawful, to wit, such as is given by way of bribery for the perverting of judgment and justice : and therefore the word is sometimes rendered *bribes*, and *bribery*: and so the circumstances of the places, where the word is used, shew, that either always, or for the most part, such a present , gift and reward is understood. That of *Salomon*, *A gift in secret pacifieth anger, and a reward in the bosome, strong wrath*, Prov. 21. 14. where the word rendered *reward* is, *Shochad*, that (I say) may seeme to be meant of a lawful reward or gift. For (no doubt) a gift or reward may lawfully be given to pacifie wrath. So *Jacob* gave to *Esau*, Gen. 32. 13. — 20. and 33. 8. And *Abigail* to *David*, 1 Sam. 25. 18, 27, 28, 35. yet even that also seems rather to be understood

Quod dicit, munus in abscondito, aut in sinu datum, indicare videtur, Proverb. hoc de illis donis intelligi, quibus tanquam corruptelis ius pervertitur. Nam honoraria munera, & srena, & gratulatio amicorum luce potius, & omnium oculis gaudent, &c. Quod etiam confirmatur voce שוחד, quæ rarissime in bonam partem sumitur. Thom. Cartw. in Prov. 21. 14. See Prov. 17. 23.

of such a gift and reward as is unlawful, because it is said to be given *secret*, and *in the bosome*, that intimates, that it is given unjustly and for some corrupt end. For otherwise why should it not be given openly, and not in such a close and clandestine manner? Truth (as they say) *seeks no corners*. Indeed what is given to the poor, is rather to be given in secret, both for the avoyding of the appearance of vain-glory, and

also in respect of the modesty and shameshaftedness of those to whom we give, who being not comon beggars, may be ashamed either to ask, or to receive openly. But that place cannot be meant of such a gift : for the rich doe not use to fear the wrath of the poor, so as for the pacifying of it to bestow gifts upon them. It may seem therefore to be meant of the just anger and indignation of Magistrates, or others, who according to their place and calling should endeavour to have sin and wickedness punished; but being bribed and corrupted with gifts, they connive at it, and let it goe unpunished. However, the word

Shochad,

Shochad, is commonly taken for an unjust gift or reward, Salm. 28.
and is certainly so taken in the sense, because it is a re-
ward against the innocent.

Against the innocent. That is, such as are guiltless,
and have done no wrong. Not that any are absolutely
innocent, *All the world bring guilty before God*, Rom. 3.
19. But some may be innocent in respect of that which
they are charged with, or punished for by men, so as
not to deserve such dealing at their hands. Thus it is
said, That the wicked in secret places doth murder the
innocent, *Plal. 10. 8.* And that the Jewes had filled
the valley of the son of Hinnon with the blood of innocents,
Jer. 19. 4. Now whereas it is said, *Nor taketh reward*
against the innocent, that is, to the prejudice & hurt of the
innocent, it is not so to be understood, as if it were always
lawful to take a reward for the innocent. It is not
lawful for a Judge or Magistrate to take a reward to that
end, that he may defend the innocent, and do him ju-
stice. For he ought to do it without a reward, for
justice sake. This was the corruption of *Pelix*, He ho-
ped that money should have been given him of *Paul*, that he
he might loose him, *Act. 24. 26.* He ought to have done
that without money, *Paul* having done nothing worthy
of bonds or imprisonment. *Kimchi* a Jewish Rabbīn,
understands the words of the text so, as if they were to
be rendered, *Nor taketh a reward for the*
innocent, (the particle *ע* may either
signifie for, as *Psal. 69. 7.* *ע* for
thy sake; or against, as *Psal. 83. 5.*
ע against thee.) He suppoeth it
cannot be meant against the innocent, to
pervert his righteous cause, for that this was compre-
hended in that which went before, *ver. 3.* *Nor doth e-*
vil to his neighbour. But this reason is of no force; for
that comprehends other things here specified, as backbi-
ting, and reproaching, *v. 3.* and glory, *v. 5.* The men-
tioning of that which is more general, hinders not, but

ואם להוות רצ ככר אמר
לא עשה לרעהו דבר חז
בכללו מלא אפילו לא משה
חז וכו' Kimchi ad loc.

SERM. 28. that what is more special, may be mentioned also; it being of special importance and concernment. *R. Salomon*

להרשעו בדצ להטות משפט
ועוד פירשוהו רבותינו לא לקח
שחד על נקי לנקחו בדינו קל
וחומר שאינו לוקח שחד להטות
המשפט *Rab. Sal. ad loc.*

also saith, that the more ancient Rabbines expound it of not taking a reward to clear the innocent in his cause: but he himself interprets it of taking a reward to condemn the innocent, and to pervert his judgment. And

(saith he) if he will not take a reward in the behalf of the innocent for the clearing of his innocency, how much less will he take a reward against the innocent for the perverting of judgment? And (as *Calvin* notes upon the place) although this chiefly concern Judges and Magistrates, yet it reacheth further, even to private persons, who may be corrupted with rewards to patronize and help forward evil causes, as to betray the innocent, and to deliver him up into the hands of his adversaries, as *Delilah* dealt with *Sampson*, *Judg.* 16. 4. &c. and *Judas* with *Christ*, *Matth.* 26. 14, 15, 16, 47, &c. or to plead against the innocent, to make his cause seem naught when it is good, as *Tertullus* the Orator did against *Paul*, *Act.* 24. 1, &c. Or to bear false witness against the innocent, as some did against *Naboth*, *1 King.* 21. 13. and so against our Saviour, *Matth.* 26. 60, 61. It is not said indeed, that either these, or the other received any gifts and rewards for their false witness; but it is most probable that they did, and usually witnesses are corrupted by that means. Neither indeed is it expressed, that *Tertullus* was hired to plead against *Paul*, yet there is little doubt of it, he being an Orator, as he is called, and Orators not using to plead for naught. But however, such as for any of these ends, or if there be any other of like nature, take a reward against the innocent, they are such, as *David* in the Text shewes the person of whom he speaketh, to be most unlike unto, for he taketh not a reward against the innocent,

Hence

Hence observe, *That Bribery and unjust taking of rewards, is to be eschewed of all that desire to inherit Gods kingdom.* SERM. 28.
Dott.

1. Bribery is a thing expressly forbidden. *Thou shalt not wrest the judgment of thy poor in his cause. Keep thee far from a false matter, and the innocent and the righteous slay thou not, for I will not justify the wicked. And thou shalt take no gift, to wit, to that end that thou mayest pervert judgment.* Exod. 23. 6, 7, 8. *Thou shalt not wrest judgment, thou shalt not respect persons, neither take a gift, Deut. 16. 19.*

2. It is noted as the property of the wicked and ungodly, to take gifts and rewards in that manner, viz. by way of bribery. *A wicked man (saith Salomon) taketh a gift out of the bosome, to pervert the wayes of judgment,* Prov. 17. 23. So David speaking of the wicked, saith, *In whose hands is mischief, and their right hand is full of bribes,* Psa. 26. 10. The wickedness also of the sons of Samuel, whom when he was old he made Judges in his stead, is set forth by this, that they were given to bribery. *And his sons walked not in his wayes, but turned aside after lucre, and took bribes, and perverted judgment,* 1 Sam. 8. 3.

3. On the other side, it is noted as the property of the godly, to abstain from bribery. *Moses* professed his integrity in this respect, when *Korab* and his accomplices rose up, and rebelled against him, *I have not (said he) taken one asse from them, (viz. unjustly, as by way of bribery, or the like) neither have I hurt any of them,* Num. 16. 25. So also did *Samuel*, when the people would needs have a King to reign over them; *Behold (said he) here I am, witness against me before the Lord, and before his anointed, (that is, Saul, who was now anointed King) whose axe have I taken? or whose asse have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received a bribe, to blind mine eyes therewith? and I will restore it you,* 1 Sam. 12. 3.

4. De-

SERM. 28.

4. Destruction is denounced against those that take bribes and unjust rewards. Amongst other curses that were to be pronounced on mount *Ebal*, there was this for one; *Cursed be he that taketh a reward to slay the innocent: and all the people shall say, Amen, Deut. 27. 25. And fire (saith Eliphaz) shall consume the tabernacles of bribery, that is, of those that are corrupted with bribery. Job. 15. 34.*

5. On the contrary, blessedness is promised to those that are careful to refraine (as from other sins, so) from this sin of taking of bribes and unjust gifts. Thus here in the text, and so in other places. *He that is greedy of gain (saith Salomon) troubleth his own house: but he that hateth gifts, shall live, Pro. 15. 27.* So the Prophet *Esay* shewing who shall escape the wrath of God, and attain unto happiness, *He that walketh righteously (saith he) and speaketh uprightly, he that despiseth the gain of oppression, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high, his place of defence shall be the munition of rocks; bread shall be given him, his waters shall be sure, Isai. 33. 15, 16.*

Use 1.

The Doctrine being sufficiently proved, I come to the use of it. And first, It speaks terror to all such as are guilty of bribery and unjust taking of rewards; a sin, which in the best and strictest times is too frequent and ordinary, much more may we suspect and fear, that in these dissolute and licentious times it is rife and common. It was the complaint of one many years agoe, *That bribery hath so corrupted places and functions, that every petty office, whereof the stipends and lawful fees are but small, is notwithstanding by such corrupt wayes and indirect means as are found out, sufficient to gather great wealth.* I wish there were not more cause to complain in this respect now, then there was in former times; that there were not more corrupt Judges and Magistrates, more corrupt advocates and lawyers, more corrupt solicitors, and

Dr. Down. upon the text.

and more corrupt witnesses : that generally the taking of Samm. 28.
bribes and unjust rewards were not more frequent now,
then it hath been heretofore. As for treachery, & taking
rewards in that respect, I thinke it is no breach of cha-
rity to suppose, that in one year now more are guilty
this way then in ten years before. Surely neither we
nor the generation before us, did ever finde that so veri-
fied as now it is in these times, *Non hospes ab hospite iuratur*;
It is hard to know whom to trust, many being ready for
a small reward to betray such as most confide in them.
Well may we cry out with the Prophet, *The treacherous
dealer dealeth treacherously, and the spoiler spoyleth*, *Isai.*
21. 2. Our Saviour noted this as a forerunner of Jeru-
salem's destruction, *Many shall betray one another*, *Matth.*
24. 10. I wish this doe not preface the destruction of
this Nation.

Secondly, Let all be exhorted to beware of taking a
reward against the innocent, either to betray him, or to
pervert his judgment.

Use. 2.

1. For treachery, what more odious and detestable
then this ? *A grievous vision is declared unto me*, (saith the
Prophet *Esay*, and then immediately he adds) *The trea-
cherous dealer dealeth treacherously*, *Isai. 21. 2.* And he
cries out in another place, *My loannes, my loannes, wa unto
me* : (And why ?) *The treacherous dealers have dealt trea-
cherously* : yea, *the treacherous dealers have dealt very
treacherously*, *Ila. 24. 16.* This also made the Prophet
Jeremy so weary of living amongst the people of the
Jewes, that he wished he had in the wilderness a lodg-
ing place of wayfaring men : this (*I say*) was it, *They
were all an assembly of treacherous men*, *Jer. 9. 2.* Among
the very heathens treachery hath been accounted most
vile and abominable, and treacherous dealers have been
most severely punished. Yea, such as have loved the
treachery, as being some way advantageous unto them,
yet have hated the treacherous dealer.

It was the saying of *Augustin* *Cesar*, *I Ego proditorem amo, proditores non*

love.

SERM. 28.

lando. Augurus apud Plutarch.
in Apophtheg.

The history is diversly related. See
Livie dec. 1. book 1.

love the treachery, but I do not commend the treacherous dealers. And the Romane history tels of *Tarpeia*, that she betrayed the Capitol, the chiefe part of Rome, to the *Sabines*, upon condition that they should give her their bracelets which they wore; but

they together with their bracelets cast their targets upon her, and so overwhelmed her that she died. But consider the example of *Judas*, what little joy he had of the 30. peeces of silver, for which he betrayed his Lord and Master; his conscience accusing him of, and tormenting him for that which he had done, he threw the silver to those of whom he had received it, and went his way and hanged himself. *Matth. 27. 3, 4, 5.*

2. For perverting of judgement, that is also a sin of a scarlet-die, a thing which God doth greatly hate and abhor. *How is the faithful city (saith the Prophet Esay, speaking of Ierusalem) become an harlot? it was full of judgment, righteousness lodged in it, but now murderers. Thy silver is become dross, thy wine is mixed with water. Thy Princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, I will avenge me on mine enemies, Isai. 1. 21, 22, 23, 24.* In this respect especially God by the same Prophet complained of his vineyard, that when he looked it should bring forth grapes, it brought forth wilde grapes. For the vineyard of the Lord of hosts, is the house of Israel, and

the men of Judah his pleasant plant: and he looked for judgement, but behold oppression; for righteousness, but behold a cry, Isai. 5. 7. It doth principally concerne Judges and Magistrates to beware of this sin, perverting of judgement,

In the Hebrew there is a most elegant paranomasie or allusion of words, He looked for Mithpat (judgment) and behold Mithpach (oppression) for Tzedakah (righteousness) and behold Tsaakah (a cry.)

ment, and to that end to beware of bribery: they especial- SEMR. 28.
 ly are called upon in Scripture to refrain from it, and are
 reprov'd if they be guilty of it. The heathens also used
 to effigiate and pourtray Judges without hands, to
 shew how far they should be from taking bribes, and
 unjust gifts. And it is recorded of *Cambyses* (the son of Herod in
Terplich.
Cyrus, who is diverse times mentioned in the Scrip-
 ture) that hearing of a Judge that had been corrupted
 with bribes, he put him to death, and caused his skin
 to be flayed off, and being cut out into thongs, to be
 fastned to the judgement-seat, where he made his son to
 sit as Judge, requiring him to consider in what seat he
 did sit, meaning, that he should take warning by the
 example of his father, lest he also proving corrupt, were
 punished in the like manner. But this dutie of refrain-
 ing from bribes and unjust rewards, doth also concerne
 others. Lawyers must take heed of looking more at the
 fee then at the cause, so as for the fee-sake to plead in
 defence of any cause though never so unjust. *Thou shalt
 not speake in a cause, to decline after many to wrest judge-
 ment*, Exod. 23. 2. So all are to beware of solliciting
 and indeavouring any way to further an evill cause,
 though they may have never so much reward for it.
Shouldest thou helpe the ungodly? As a Prophet said to
Jehobabbar, when he had assisted *Ahab* in an unwar-
 rantable enterprize, *2 Chron. 19. 2.* Such as are called
 to beare witnesses in any matter, must take heed of being
 bribed and corrupted with gifts to give in false evidence.
*Put not thy hand with the wicked to be an unrighteous wit-
 ness*, Exod. 23. 1. All these, Judges, Lawyers, Sol-
 licitours, Witnesses, whoever they be that any way
 pervert judgment, they are such as the Prophet *Amos*
 complains of, *They turne judgment into wormwood, and
 into gall: and the fruit of righteousness into hemlocke*, *Amos*
5. 7. and 6. 12.

That which otherwise in it selfe is most sweet and
 whole some, they so corrupt as to make it most bitter and

SERM. 28

Motives to
take heed of,
and refrain
from bribery.

readly. Now to keepe off from this sin of bribery, consider, 1. God, whom we ought to imitate, is set forth as most pure and holy in this respect. *The Lord your God is a God of gods, and Lord of lords, a great God, a mighty and a terrible, which regardeth not persons, nor taketh rewards, Deut. 10. 17. Take heed what ye do, (said Jehoshaphat to the Judges) for you judge not for man, but for the Lord, who is with you in the judgement. Wherefore now let the feare of the Lord be upon you, take heed, and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts, 2 Chron. 19. vers. 6, 7.*

2. Bribery is a bait, which such as are none of the worst are apt to be taken with; and therefore it is the more carefully to be avoided. *The gift blindeth the wise, and perverteth the words of the righteous, Exod. 23. 8. and Deut. 16. 19.*

Bern. de Con-
sid. lib. 4.
cap. 5.

Bernard writes of Martin, a man in great place and power, but of rare and wonderfull integrity, that when as he was travelling, one gave him a horse, which he then stood in need of; a little after finding that the man had a business in agitation, and so came to him for his favour in it, he said unto him, *Thou hast deceived*

D cepisti me; me; I did not know that thou wast to have any such business. Nesciebam tibi, Take thy horse; lo, he is in the stable: and presently he re- immineere nego- stored the horse unto him. The same author also writes tium. Tolle e- of another called Godfrey, who being likewise in an- cinum tuum, thority, when one came and brought him a Sturgeon, ecce in stabulo he would not receive it, but so as first to pay for it, fear- est: & hora ingring lest there might be some fraud intended, and he eadem resigna- might be informed ere he was aware. vit illi. Bern. lpc. cir.

3. It encourageth the wicked to do wickedly, when they see that with gifts and bribes they can come off well enough. *A gift (saith Salomon) is as a precious stone in the eyes of him that hath it; whithersoever it turneth, it prospereth, Proverb. 17. 8. Wicked men thinking to prevail by gifts, are the more bold to commit wickedness.*

4. Bri-

4. Bribery is a thing that is destructive to families, **SERM. 18.** cities, nations, and not to particular persons only. *Fire shall consume the tabernacles of bribery*, that is, the houses and families of such as are given to bribery, *Job 15. 34.* *In thee they have taken gifts to shed blood*; this was charged upon Jerusalem, and alledged as one cause of her destruction, *Ezek. 22. 12.* See also *Mich. cap. 3. vers. 11, 12.* *The king by judgment establisheth the land: but he that receiveth gifts, overthroweth it,* *Prov. 29. 4.*

5. Though they that take bribes and rewards, may thinke to escape well enough here, (which yet is more then they are sure of, as examples both ancient and moderne do shew) yet however they cannot escape hereafter. When God shall bring them to judgment, (as he will all) then shall that be fulfilled, *Their silver and their gold shall not be able to deliver them in the day of the Lords wrath,* *Ezek. 7. 19.* and *Zeph. 1. 18.* God is a jealous God, *Exod. 20. 5.* and therefore (as Salomon speakes of a jealous man) he will not spare in the day of vengeance: *He will not regard any ransom, neither will he rest content, though thou givest many gifts,* *Proverb. 6. 34, 35.* The day of judgment (saith Bernard) will come, it will come: and then pure hearts will prevaile more then subtile words, and a good conscience more then full baggs: for that Judge will neither be deceived with words, nor perverted with gifts.

*Veniet, veniet dies iudicii
ubi plus valebunt pura corda,
quam astuta verba, & consci-
entia bona, quam marsupia
plena: quando quidem Ju-
dex ille nec fallitur verbis,
nec flectitur donis.* Bern. E-
pist. 1.

SERM. XXIX.

Psal. 15. 5.

He that doth these things shall never be moved.

Here is the conclusion of the Psalm, which contains in it summarily, the answer to the question propounded verse 1. **L O R D**, (saith David there) *who shall abide in thy tabernacle? who shall dwell in thy holy hill?* The answer followes, *He that walketh uprightly, and worketh righteousness, &c.* And here the summe and substance of all is comprized in these words, *He that doth these things, viz. before mentioned, shall never be moved,* that is, he shall abide in Gods tabernacle, and shall dwell in his holy hill.

He that doth these things] That is, *He that walketh uprightly, and worketh righteousness, &c.*

Shall never be mooved] To wit, so as to be removed, he shall never fall from that estate he is in: his estate is firme and sure, he shall never be mooved out of it; never fall from it. The Originall (word for word) runs thus, *He shall not be mooved for ever:* and therefore R. Salomon glosseth thus upon it; *If he be mooved, yet it shall not be for ever; but he is mooved, and riseth againe.* But though this be truth, yet it is not the whole truth. For the person here spoken of shall not only not be mooved finally, but also he shall not be mooved totally, so as to be quite out of the state of Grace; but still he shall persevere

לא ימוט לעול
אם ימוט אצמוטו
לעולם לא מחמוט
ועולה. Rab. Salom.
ad loc.

persevere and continue in it. So much the words do import. For as that in *Psal. 143. 2. In thy sight shall not be justified all flesh*, (so the words in the Original do sound) is as much as, *In thy sight shall no flesh be justified*: So this here, *Shall not be mooved for ever*, is as much as *shall never be mooved*. And the Hebrew word here rendred *mooved*, signifies so to be moved, as when a thing is remooved out of its place, when it is subverted and overthrowne, *Isai. 41. 7. He fastned it with nailes, that it should not be mooved*, that is, remooved out of its place. *Psal. 104. 5. Who laid the foundations of the earth, that it should not be remooved for ever*, that is, that it should never be removed. The word there is the same with that which in *Esay* and in the Text is translated *mooved*. The earth may be mooved, but yet it is not remooved, it abides still in its place. So *Psal. 125. 1. They that trust in the Lord, shall be as mount Zion, which cannot be remooved, but abideth for ever*. There likewise it is the same word in the original, which is rendred *remooved*; and *not remooved* is further explained by those words, *but abideth for ever*. *Psal. 121. 3. He will not suffer thy foote to be mooved*; that is, He will not suffer thee to be overthrowne. So *Psal. 116. 8. Because he is at my right hand, I shall not be mooved*. The Greeke Interpreters (whom *S. Luke* doth follow, *Act. 2. 2.*) there, and *Psal. 125. 1.* use a word which signifies to be mooved and tossed like the waves of the sea, that are driven to and fro with the windes: the godly man is not in such a wavering and mooveable condition, but is firme and sure.

In the words we have, 1. the person, *He that doth these things*. 2. the priviledge, *Shall never be mooved*. In the description of the person, we have, 1. the agent, *He that*. 2. The act, *doth*. 3. The object, *these things*.

He that] The person is here expressed indefinitely, and it is as much as if it were expressed universally: *He that*, that is, Whosoever he be that; Every one that doth these things, &c.

Hence

SEEM. 29.

לֹא יִצְרָךְ
לְפָנֶיךָ
כָּל חַי

Σαλευόμεν.

SERM. 29.
Doct.

Hence we may observe, That *Salvation is in some sort common unto all; so that, as that every one whosoever he be, that is rightly qualified and prepared for it, shall partake of it.*

Salvation is not simply and absolutely common unto all, as was observed from those words v. 1. *Who shall?* Yet in this sense it is common unto all; *He that doth these things*; not some that do them, but all, whoever they be, shall be saved. Thus Salvation may be called *Common Salvation*, as *S. Jude* calls it in his Epistle, vers. 3.

The promises of life and of salvation in this sense are universall, and belong unto all. *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life,* John 3. 16. *Glory, honour and peace to every man that worketh good,* Rom. 2. 10. *In every nation, he that feareth God, and worketh righteousness, is accepted of him,* Act. 10. 35.

The ground and reason of this commonness of Salvation, is Gods impartiality; he is no respecter of persons: and therefore none shall be excluded from Salvation that are meet to partake of it. This Reason is given by *Peter*, Act. 10. 34, 35. *Of a truth I perceive, that God is no respecter of persons: But in every Nation, he that feareth him, and worketh righteousness, is accepted of him.* And so by *Paul*, Rom. 2. 10, 11. *Glory, honour and peace to every one that worketh good, to the Jew first, and also the Gentile: for there is no respect of persons with God.* True it is, God from all Eternity did chuse whom he pleased, and refuse whom he pleased. *God hath from the beginning chosen you unto Salvation,* 2 Thes. 1. 13. You, passing by many others, whom he might as well have chosen, if it had pleased him. See Rom. 9. 11, 12, 13. *God gave some unto Christ, to be his, and to be saved by him, and not others. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* John 17. 2. *Thine they were, and thou gavest them me.* vers. 6. *I pray for them:*

th:me: I pray not for the world, but for them which thou hast given me; for they are thine. Verf 9. And so God gave Christ for some, and not for others, that is, with an absolute purpose to save some, and not others. And for their sakes I sanctifie my self, &c. John 17. 19. For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, Rev. 5. 9. So in time God calls and converts some, as he pleaseth, and not others. He hath mercy on whom he will have mercy; and whom he will he hardneth, Rom. 9. 18. Yet in these things properly God is no respecter of persons: For he looks not at any thing in the person whom he chuseth and converteth, so as therefore to chuse and convert him, but he doth it meerly of himself, of his own good Will and Pleasure. It is your Fathers pleasure to give you the kingdom, Luk. 12. 32. Even so, O Father; for so it seemed good in thy sight, Mat. 11. 26. Men may bestow Gifts and Benefits upon some, and not upon others, and yet not be guilty of respect of persons: Because they are not obliged either to the one or to the other, but their acts are acts of Grace and Favour. Much more may God bestow his Gifts and Benefits on whom he pleaseth, he being much more free in his dispensations than any man whatsoever. To him especially it appertaines to say, Is it not lawful for me to do with mine own as I will? Mat. 20. 15. He is debtor to none, further then by his own free purpose and promise he hath made himself a debtor. For who hath given unto him first, and it shall be recompensed unto him again? Rom. 11. 35. But God hath determined to bestow Salvation upon men in a judicial way, and by way of reward; not as a reward merited, but as a reward freely bestowed on those that are so qualified as God requires them to be that shall obtain it. God will bring every work to judgment, Eccles. 12. 14. He hath appointed a day, wherein he will judge the world in righteousness, Act. 17. 31. He will render to every man according to his deeds, Rom. 2. 6. Knowing that of the Lord ye shall receive the reward of the Inheritance, Col.

SERM. 29. 3.24 Salvation and eternal life is an inheritance, as belonging unto children, such as are adopted of God in Christ, Rom. 8. 16, 17. And yet it is also a reward, as being bestowed on those that work and labour for it, though their work and labour is far short of deserving it. To him that soweth (that is, worketh) righteousness, shall be a sure reward, Prov. 11. 18. Now here God is clearly no respecter of persons, because he judgeth impartially, and distributeth to every one that reward which is agreeable to his work. He will render to every man according to his deeds. To them who by patient continuance in well doing seek for glory and honour, and immortality, eternal life. But to them that are contentious, and obey not the truth, but obey unrighteousness, indignation and wrath, Rom. 2. 6, 7, 8. Whatsoever a man soweth, that shall he also reap. They that sow unto the flesh, shall of the flesh reap corruption: and they that sow unto the Spirit, shall of the Spirit reap life everlasting, Gal. 6. 7, 8. Thus God without respect of persons judgeth according to every mans work, 1 Pet. 1. 17.

Use. 1.

The Use of this point is first to clear the Justice of God, and to free him from all aspersions of iniquity and unjust dealing with men; and to shew, that if they be damned and perish, they have deserved it, and may thank themselves for it. Is there unrighteousness with God? God forbid, Rom. 9. 14. Is God unrighteous, who taketh vengeance? (I speak as a man) God forbid. For then how shall God judge the world? Rom. 3. 5, 6. Shall not the Judge of all the earth do right? Gen. 18. 25. Far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity. For the work of a man will he render unto him, and cause every man to finde according to his wayes. Yea, surely God will not do wickedly, neither will the Almighty pervert Judgement, Job. 34. 10, 11, 12. O Israel, thou hast destroyed thy self, Hos. 13. 9. See Ezek. 18. 2, 3, 4, 5, 9, 10, 25, 26, 27, 28, 29, 30. God is Just and Righteous in his temporal Judgements. Righteous art thou O Lord, and just are thy judgements, Psal. 119. 137. Though the righteous

ness of Gods temporal Judgements be not alwayes so conspicuous and evident, because the wicked often prosper and flourish in the world, and the godly are afflicted and in distress. Whereupon some have broken out into open blasphemie, saying; *Every one that doth evil is good in the sight of the Lord, and he delighteth in them*: or, *Where is the God of Judgement?* Mal. 2. 17. See also Mal. 3. 13, 14. And the Saints themselves have been almost non-pluſt. *Righteous art thou O Lord, when I plead with thee*: yet let me talk with thee of thy judgements: *Wherefore doth the way of the wicked prosper? wherefore are all they happy, that deal very treacherously?* Jer. 12. 1. But as for me, my feet were almost gone, my steps had well-nigh ſlipped: for I was envious as the foolish, when I saw the prosperity of the wicked, Psal. 73. 2, 3. Gods righteousness is like the mighty mountainer, it is firm and unmoveable: yet his judgements are a great deep; it is not for man to sound them, to finde out the reason of them, Psal. 36. 6. The Apostle cries out, *O Baſtos, O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out?* Rom. 11. 33. Thus it is many times in respect of Gods temporal Judgements, and his dealings with men here in this world: but for that *Eternal Judgement*, as it is called, Heb. 6. 2. that Judgement to come, wherein every one shall receive his eternal sentence, the righteousness of that Judgement shall be apparent and manifest unto all. Therefore the day of Judgement is called *the day of the revelation of the righteous judgement of God*, Rom. 2. 5. because then the righteous judgement of God shall be revealed, so that all shall see it. Though such as are most wicked, do but what God before determined to be done, A. 4. 27, 28. yet every ones conscience at the last shall witness against him, that he shall be forced to know and acknowledge, that he is guilty before God, and justly condemned by him; even as Judas his conscience made him to confess and say, *I have sinned in betraying innocent blood,*

Nihil fit nisi quod Omnipotens fieri velit, vel ipse faciendo, vel permittendo ut fiat ab aliis. Aug. in Enchir.

SERM. 29. Matt. 27. 4. Thus then they that are saved, must thank God for it, acknowledging his Free Grace and undeserved mercy towards them. But they that perish, must thank themselves for it, acknowledging their own evil desert, and Gods just judgment.

Use 2. Secondly, Here is Comfort for such as are poor and of mean repute in the world; in that they are nevertheless as capable of bliss and happiness in the world to come as any others. The Gospel is preached unto the poor, *Mat. 11. 5.* Salvation is as freely offered to the poor as to the rich. *Let the poor man* (saith *Austine*)

Dicat pauper, Deus meus; dicat dives, Deus meus: Minus ille habet, plus hic habet, sed argentum, non Deum. Aug.

Deus omnibus equaliter adest: Ille apud eum plus habet loci, qui plus attulerit non argenti, sed fidei. Idem.

say, My God, and let the rich man say, My God: The poor man hath less, and the rich man hath more; but it is in respect of silver, not of God. And again, God (saith he) *is equally nigh unto all: (whether poor or rich) he hath more interest in God, who doth bring not more silver, but more faith with him. Hearken my beloved bre-*

thren, (saith St. James) hath not God chosen the poor of this world, rich in faith, heirs of the kingdom which he hath promised unto them that love him? Jam. 2. 5. God hath chosen the poor as well as others; yet, rather than others, that so the glory of mans salvation may the better appear to be due not unto man, but unto God. For you see your calling brethren; that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things that are mighty. And base things of the world, and things despised, and things that are not, hath God chosen, to bring to nought things that are: That no flesh should glory in his presence, 1 Cor. 1. 26, 27, 28, 29.

Use 3. In the last place, Let all be admonished to take heed of coming short of the common Salvation. *How shall we escape if we neglect so great Salvation? Heb. 2. 3. If we have the means whereby to attain unto Salvation, and yet*

yet neglect them, either not use them at all, or use them negligently, what do we else but neglect salvation? and are we not worthy to be without, if we do neglect it? *Men and brethren, children of the stock of Abraham,* (said Paul to the Jews) *and whosoever among you feareth God, to you is the word of this Salvation sent, A.C. 13. 26.* Then a little after he addeth this admonition, *Beware therefore lest that come upon you which is spoken of in the Prophets, Behold, ye despisers, and wonder and perish; for I work a work in your days, which you shall in no wise believe, though a man declare it unto you, vers. 40, 41.* It is true, we cannot be qualified and fitted for Salvation, except God work this qualification and fitness in us. It is he that must make us meete to be partakers of the inherisance of the Saints in light, Col. 1. 12. It is he that must work in us both to will and to do, of his good pleasure, Phil. 2. 13. Yet nevertheless we must, yea, even therefore we must work out our own salvation with fear and trembling, Phil. 2. 12. God doth work in us so as that through him we must work also. *Alti agimus*, being acted by him, we act: and because of our selves without him we can do nothing, therefore it behooves us to take heed both of sloth, negligence and carelessness, and also of security, and presumption, and self-confidence, and with fear and trembling, that is, in all humility, and with all diligence to work out our salvation.

1. Therefore take heed of doubting. *Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God, Heb. 3. 12.* By Christ we come unto God. *No man cometh to the Father* (saith he) *but by me, Joh. 14. 6.* And by faith we come unto Christ: to come unto Christ, and to believe in him, import one and the same thing. *He that cometh unto me* (saith Christ) *shall never hunger, and he that believeth in me shall never thirst, John 6. 35.* Therefore we are said to be saved through faith, Eph. 2. 8. And salvation is called the end of our faith, 1 Pet. 1. 9.

2. Take heed of a false faith. *Examine your selves*

SERM. 30. *whether you be in the faith, prove your own selves. 2 Cor. 13. 5. See that your Faith be the Faith of Gods Elect, Tit. 1. 1. that is, Faith unfeigned, 1 Tim. 1. 5. Faith that worketh through love, Gal. 5. 6. As many as walk according to this rule, peace shall be upon them, and mercy. &c. Gal. 6. 16.*

SERM. XXX.

Psal. 15. 5.

He that doth these things shall never be moved.

HAVING done with the Agent. *He that*, and the observation arising from thence; I come now to the Act, doth. It is not said, *He that heareth these things, or knoweth these things, or professeth these things, or assenteth to these things; but, He that doth these things.* Hence we *Doct.* may observe, *That it is not hearing, or knowing, or professing of duty, or assenting to it, but the doing of it, that will bring a man unto salvation.*

1. It is not the hearing that will do it. *Blessed are they that hear the word of God, and keep it. that is, observe and obey it. Luk. 11. 28. Therefore whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the*

the windes blew, and beat upon that house, and it fell, and great SERM. 30.
was the fall of it, Mat. 7. 24, 25, 26, 27. But be ye doers of
the word, and not hearers onely, deceiving your own selves.
For if any man be a hearer of the word, and not a doer, he is
like unto a man beholding his natural face in a glass. For he be-
holdeith himself, and goeth his way, and straightway forget-
teth what manner of man he was. But whose looketh into the
perfect law of liberty, and continueth therein, he being not a
forgetful hearer, but a doer of the work, this man shall be ble-
sed in his deed, Jam. 1. 22, 23, 24, 25.

Nor will knowledge serve the turn. Then Solomon my
son, (said David unto him) know thou the God of thy father,
and (not onely know him, but also) serve him, &c. 1 Chro.
28. 9. If ye know these things (said Christ to his disciples)
happy are you if ye do them. Joh. 13. 17.

3. Neither is profession sufficient. They profess that
they know God, but in their works they deny him, being abo-
minable and disobedient, and so every good worke reprobate,
Tit. 2. 16. Not every one that saith unto me, Lord, Lord, shall
enter into the kingdom of Heaven; but he that doth the will
of my Father which is in heaven. Many will say unto me in
that day, Lord, Lord, have we not prophesied in thy name?
and in thy Name have cast out devils? and in thy name
done many wonderful works? And then will I profess unto
them, I never knew you; depart from me, ye that work ini-
quity, Mat. 7. 21, 22, 23. Then shall ye begin to say, We have
eaten and drunken in thy presence and thou hast taught in
our streets. But he shall say, I tell you, I know not whence
you are, depart from me all ye workers of iniquity, Luk. 13.
26, 27.

4. Nor is it enough to assent unto the truth: such a
Faith as is not active and operative, shewing forth it self
by good works, is not availiable unto salvation. What doth
it profit, my brethren, if a man say he hath faith, and have
not works? can faith (it is said, that faith, to wit, which is
without works) save him? Jam. 2. 14. Faith if it have not
works, is dead, being alone, vers. 17. Such a faith is no
better

SERM. 30. better then the faith of devils, *who believe and tremble*, vers. 19. He is *a vain man*, that relies on such a Faith, vers. 20. It is not such a Faith, as whereby *Abraham* was justified: for his Faith did appear and evidence it self by his works, vers. 21, 22, 23. And so did *Rahabs* Faith, vers. 25.

Caution 1.

But let none so mis understand this, as if (according to the Popish Doctrine) a man were justified by his works. *By the deeds of the Law shall no flesh be justified in his sight: for by the law is the knowledge of sin*, Rom. 3. 20. Therefore we conclude, that a man is justified by faith, without the deeds of the Law, vers. 28. See also Rom. 4. 3, 6, 7, 8. Therefore when S. James saith, that by works a man is justified, and not by faith onely, Jam. 2. 24. the meaning is, (as *Cajetan* him- self doth expound it) That a man is not justified by faith that is barren, but fruitful in good works. So when he saith, vers. 21. *Was not Abraham our father justified by works, when he had offered up Isaac his son upon the Altar by works*, must needs be meant a working Faith; for he addes, vers.

Jacobus docet, quod non fide sterili, sed fide fecunda operibus justificatur. Cajet. in Jac. 2.

23. *And the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for righteousness.* Now that was spoken of *Abraham* long before his offering up of *Isaac*, as appears by Gen. 15. & 22. so that *Abraham* was justified by faith long before: but that work of obedience which he did in offering up his son, shewed that his faith was a true justifying faith indeed, and that it was not without good cause said of him, that he believed God, and it was imputed to him for righteousness.

Caution 2.

Neither again, must the Doctrine so be understood, as if (which the Papists also hold) good works did merit heaven, and eternal life. It is one thing not to be saved without good works; and another thing to be saved for them. God will render to every one according to his deeds, Rom. 2. 6. but not to every one for his deeds. To the wicked indeed, he will render both according to their deeds & also for their deeds, because their deeds deserve damnation: But to the godly he will onely render ac-

Aliud est secundum opera reddere, aliud propter ipsa opera reddere. Greg. in Psal. 145. 8.

cording to their deeds, not for their deeds, not for the **SERM. 30** merit of them; because they do not deserve salvation. For. 1. The best works that any can do, are due; and therefore not meritorious. *When ye shall have done all these things, which are commanded you, say, We are unprofitable servants; We have done that which was our duty to do,* Luk. 17. 10. Secondly, If we do any good, we do it not of our selves, by our own power, but it is God that doth enable us to do it. *For we are not sufficient of our selves to think anything as of our selves, but all our sufficiency is of God,* 2 Cor. 3. 5. Therefore whatever good we do, we are beholding to God, and not he to us for it; and consequently we cannot merit any thing at his hands by it. Thirdly, Our good works are mixed with evil works, and are in themselves, even the best of them, imperfect. *In many things we offend all,* Jam. 3. 2. There is iniquity even in our holy things, *Exod. 28. 38.* Therefore *Nebemah*, though he prayed unto God to remember him concerning the good that he had done, yet to shew how far he was from presuming of the merit of it, he added, *And spare me, according to the greatness of thy mercy,* Neh. 13. 22. Fourthly, There is no proportion betwixt our works and Salvation; no works that we can do are equal to it; and therefore neither can they merit it. The most that we can do, is to suffer for the Name of God, and of Christ, and for righteousness sake. *Phil. 1. 29. Mat. 5. 10, 11.* But the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us, *Rom. 8. 18.* But as none must think to be saved for good works, so neither must any expect Salvation without good works. In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith, which worketh through love, *Gal. 5. 6.* Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God, *1 Cor. 7. 19.* *Work out your own Salvation with fear and*

Illi namque beata vita, in qua cum Deo, & de Deo vivitur, nullum potest acquiri labor, nulla opera comparari; presertim cum Apostolus dicat, non sunt condigne passionibus huius temporis ad futuram gloriam, que revelabitur in nobis. Gregor. ubi supra.

SERM. 30.

Use 1.

trembling, Philip. 2. 12.

This then may serve, first to vindicate our Doctrine, and to wipe off the Asperſion, which the Papiſts caſt upon us, as if we were adverſaries and enemies unto good works, teaching people, that if they believe, then all is well enough, what ever they do; however they live, they are ſure of Salvation. This is not our Doctrine, though ſome may make this perverſe uſe of it. We are for the neceſſity of good works as much as they of the Church of Rome are, though we dare not aſcribe ſo much unto them as they do. See *Serm. 5. Uſe 1.*

Use 2.

This alſo confutes the Antinomians, and ſuch as are ſo for the preaching of Gods mercy and free Grace, that they cannot endure to have Duties preached unto people and preſſed upon them; This they think is legal and ſervile, not agreeable to that Evangelical and free Eſtate that Chriſtians are now in. But we have not ſo learned Chriſt. He indeed doth make us free, *Joh. 8. 36.* But how? Not free to ſin, but free from ſin. For whoſoever committeth ſin, is the ſervant of ſin, *Joh. 8. 34.* Know ye not, that to whom ye yeild your ſelves ſervants to obey, his ſervants ye are, to whom ye obey? whether of ſin unto death, or of righteouſneſs unto life? But God be thanked, that ye were the ſervants of ſin: but ye have obeyed from the heart that form of Doctrine, which was delivered unto you. Being then made free from ſin, ye became the ſervants of righteouſneſs, *Rom. 16. 16, 17, 18.* For this end God ſent his Son to redeem us, that being delivered out of the hands of our enemies, we might ſerve him without fear, in righteouſneſs and holineſs before him all the days of our life, *Luke 1. 74, 75.* For this end Chriſt gave himſelf for us. He died for all, that they which live, might not live unto themſelves, but unto him that died for them, and roſe again, *2 Cor. 5. 15.* He gave himſelf for us, to redeem us from all iniquity, and to purifie unto himſelf a peculiar people, zealous of good works, *Tit. 2. 14.* There is no hope of Salvation by Chriſt, without yielding obedience unto Chriſt. He is the author of eternal ſalvation to all them that obey him, *Heb. 5. 9.* He is a King

King as well as a Priest, and a Lord as well as a Saviour : SERM. 29.
 He will reign and rule over us, or else he will not intercede for us, and save us. The Friends of Christ are they that shall be saved by Christ. Eat O friends, and drink, (saith he) *yea, drink abundantly, O beloved, Cant. 5. 1.* Now they that are obedient unto Christ, they onely are the Friends of Christ. *You are my Friends, (saith he) if ye do whatsoever I command you. Joh. 15. 14.* As for such as will not subject themselves unto Christ, and be ruled by him, they are his enemies, and must look for nothing but destruction from him. *But those mine Enemies which would not suffer me to reign over them, bring hither, and slay them before me, Luk. 19. 27.*

This likewise makes for the Conviction of those that assure themselves of Heaven and Eternal Happiness, and yet regard nothing less then to do those things which God doth require of them. Some will not so much as hear the word of God. They are such as the Prophet *Isaiah* complained of; *a rebellious people, lying children, children that will not hear the the Law of the Lord. Which say to the Seers, See not; & to the Prophets, Prophecie not unto us right things: speak smooth things, prophesie deceits. Get ye out of the way; turn aside out of the path; cause the holy One of Israel to cease from before us, Isai. 30. 9, 10, 11.* But as *Salomon* tells us, *He that turneth away his ear from hearing the Law, even his prayer shall be an abomination, Prov. 28. 9.* Some hear, but they do not heed to understand what they hear; like those silly women, of whom the Apostle speaketh, *they are ever learning, but never able to come to the knowledge of the truth, 2 Tim. 3. 7.* Yet they please themselves in this, and think this will save them, that they come to the Church, and hear Sermons, though they still remain as rude and ignorant as ever they were. But (saith our Saviour) *Hear and understand, Mat. 15. 10.* Hearing without understanding, is no hearing at all: and therefore in the Scripture to hear sometimes is as much as to understand. *Go ye, let us go down, and there confound their language, that they*

Use 3.

SER. M. 30. may not understand one anothers speech, Gen. 11. 7. In the
 מל דבר Hebr. it is, that they may not hear. He that speaketh in an un-
 ושמע known tongue speaketh not unto men, but unto God, for no man
 'Adeis גא'פ א'ח. understandeth him 1 Cor. 14. 2. In the Greek it is, no man
 ו'ח. heareth. Some both hear and also understand what the Lord
 in his word doth require of them; but they are so far from
 doing it, that they deride it, and scoffe at it. As the Pha-
 risees being covetous, and resolving to be so still, derided
 Christ, when they heard him speak against covetousness,
 Luk. 16. 14. So Saint Peter foretels of scoffers walking af-
 ter their own lusts, and saying, Where is the promise of his com-
 ing? To wit, of Christs coming to Judgement, 2 Per.
 3, 4. But judgements are prepared for scorers, Pro. 19. 29.
 Now therefore be ye no mockers, lest your bonds be made strong,
 Isai. 28.

Some hear, and understand, and profess the Truth, but
 do not in their hearts assent unto it, but are grossly hypo-
 critical and deceitful. They draw neer unto God, with their
 mouth, but remove their heart far from him, Isai. 29. 13. God
 is neer in their mouth, but far from their reins, Jer.
 12. 2.

Some hear, and understand, and profess, and assent un-
 to the Truth; but they will not obey and practice it. Their
 Faith is not lively and operative, their hearts and affec-
 tions are not changed, their lusts and corruptions are not
 subdued; still they remain averse from God, and disobedi-
 ent unto him. Such a one was *Simon Magus*; as others
 in *Samaria*, when *Philip* had preached unto them: so *Si-
 mon himself* believed also, Act. 8. 13. He so far believed, as
 to assent to the Doctrine which he heard, being con-
 vinced by the miracles and signs, which he saw wrought
 by *Philip*. Yet his heart was not right in him, vers. 21. but
 he was still in the gall of bitterness, and in the bond of iniquity,
 vers. 23.

Now let all these consider, that their hearing, knowing,
 professing and believing, without obeying and practicing,
 is so far from being able to save them, that it shall aggra-
 vate

vate and increase their condemnation. Such as hear the **SUM. 30.** word, and do it not, are compared to a house built upon the sand, which not onely falls, but the fall of it is great, *Mat. 7. 27. & Luk. 6. 49.* They that hear, and do not practise, are in a worse condition then they that could never hear the word at all. *If I had not come and spoken unto them, they had not had sin,* (to wit, in that degree and measure, as now they have) *but now they have no cloak for their sin,* *Joh. 15. 22.* The more means any have, the more inexcusable they are, if they do not bring forth fruit answerable. *For unto whomsoever much is given, of him shall be much required: and to whom men shall have committed much, of him they will ask the more,* *Luk. 12. 48.* So, the more knowledge any have, if they do not conform their practise unto it, they are the more inexcusable, and liable to the greater condemnation. *To him that knoweth to do good, and doth it not, to him it is sin;* that is, to him especially, *Jam. 4. 17.* So that they are without excuse; because that when they knew God, they did not glorifie him as God, &c. *Rom. 1. 20, 21.* That servant that knew his Lords will, and prepared not himself, neither did according to his will, shall be beaten with many stripes, *Luk. 12. 47.* The more also that any profess the Truth, and assent unto it, the greater is their sin, and the sorer shall be their punishment, if they do not yield up themselves in obedience unto it. *Out of thine own mouth will I judge thee, thou wicked servant,* *Luk. 19. 22.* So out of their own mouths and hearts will Christ judge and condemn those, whose lives and conversations gainsay that which their mouths profess, and their hearts assent unto.

Let all therefore have a care, as to hear and understand, and profess and believe the word of God, so also to obey it.

To incite us hereunto, let us consider these Motives.

Μεγαλα γαρ εἰσι τὰ ἁμαρ-
ματα ἧς ἀκρίβητον ῥηθῆναι
πιστῶν Ν. ὁ μὲν γὰρ μὴ-
τε αἰσῶς, μήτε πηήσας,
ἐλαφρότερα πταίει. ὁ δὲ ἀκ-
ρίβως ῥηθῆναι, μὴ πηήσας ὅ. χα-
λεπώτερον αἰμαρτῶνος. The-
ophylact. ad Luc. 6. 49.

SERM. 30.

Moules to stir
up unto obe-
dience.

1. It is for Gods glory, which is it that we ought to aim at, in all and above all. *Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God,* 1 Cor. 10. 31. Now we glorifie God, not so much by hearing, knowing, professing, and believing Gods word, as by yielding obedience unto it. *I have glorified thee on earth,* (said Christ to his Father; and to shew how, and wherein he had glorified him, he added immediately) *I have finished the work which thou gavest me to do,* Joh. 17. 4. So speaking to his disciples, *Herein is my Father glorified* (said he) *that ye bear much fruit, to wit, of holiness & obedience,* Joh. 15. 8. and therefore he exhorted, saying, *Let your light so shine forth before men, that they seeing your good works, may glorifie your Father which is in heaven,* Mat. 5. 16. On the other side, the evil conversation of Professors doth much dishonour God. *Thou that makest thy boast of the Law, through breaking the Law, dishonourest thou God? for the Name of God is blasphemed among the Gentiles, through you,* Rom 3. 23, 24. In this respect therefore, it behooves us to walk answerably to our profession, that so the name of God, and his Doctrine, may not be blasphemed, 1 Tim 6 1.

2. And as it is for the glory of God, that we be doers of his will, so is it for our own good. *The wicked worketh a deceitful work, but to him that soweth righteousness, shall be a sure reward,* Prov. 11. 18. A reward here, and a reward hereafter. *For godliness is profitable unto all things, having the promise both of the life that now is, and also of that which is to come,* 1 Tim. 4. 8. First seek the kingdom of God, and his righteousness, and all these things shall be added unto you, Mat. 6. 33. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off their remembrance from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. — Many are the afflictions of the righteous: but the Lord delivereth him out of them all. He keepeth all his bones, not one of them is broken; not so broken, but that it shall be set again, Psal.

34. 15, 16, 17, 19, 20. But hereafter, in the life to come, SERM. 31. then comes the full reward, then every good and faithful servant of Christ shall enter into the joy of his Lord, *Mat. 25, 21, 23.* even into that joy into which the Lord Christ is entered, *Who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the throne of God, Heb. 12. 2.* And where I am (saith he) there also (shall my servant be, *Joh. 12. 26.*

SERM. XXXI.

Pfal. 15. 5.

He that doth these things shall never be moved.

I Have handled the Agent, *He that*, and the Act, doth: I now proceed to the Object, *these things*, to wit, before mentioned in the Psalm. Hence we may observe, *That the performances which are accepted of God, and rewarded by him, are grounded upon, and guided by Gods word.*

Doth.

Nor he that doth what himself liketh, or what others do or have done before him; but, *He that doth these things*, to wit, which God in his word doth require, he it is that shall never be moved. This is required in matters of Gods Worship. *Keep thy feet when thou goest to the house of God, & be more ready to hear, (viz. what God doth require, and to do that) then to give the sacrifice of fools. (to worship God after thine own foolish fancy) for they consider not that they do evil, Eccles. 5. 1.* According to all the Ordinances of the Passover, so shall they keep it, *Num. 9. 12.* A multitude of the people, &c. had not cleansed themselves, yet did

31. *did they eat the Paschever otherwise then it was written, 2 Chro. 30. 18. This was their sin, that although they did perform the service, which God required, yet they did not perform it in that manner as he required. The same also is required in all performances, and in the ordering of the whole life and conversation. See that ye walk circumspetly; not as fools, but as wise. — Be ye not unwise, but understand what the will of the Lord is, Ephes. 5. 15, 17. That service which is acceptable unto God, must be reasonable service, Rom. 12. 1. or (as the words in the Original*

Λειτουργία, the service of the Word, as Λειτουργία χαλᾶ, the milk of the Word.

may be rendered) service agreeable to the word, such as God in his word doth require. Thy word is a lamp to my feet, and a light to my paths, Psal. 119 105. Order my steps in thy word, and let none iniquity have dominion over me, vers. 133.

The reason of this Doctrine is cleer and evident. It must be obedience that God will accept and reward. Behold, to obey is better then sacrifice: and to hearken, then the fat of rams, 1 Sam. 15. 22. Christ is the author of eternal salvation, to all that obey him, Heb. 5. 9. Now to obey, is to do that which is commanded; yea, and to do it, because it is commanded. Though a man do never so much, yet if he do not those things that are commanded, and because they are commanded, it is no obedience. To obey the Lord, is to obey his voice, 1 Sam. 15. 22. it is to do what he injoyneth, and because of his injunction. Christ was obedient unto death, even the death of the cross, Phil. 2. 8. For it was the will of his Father, that he should suffer death, even that death: and because it was his Fathers will, therefore he did it. Therefore (said he) doth my Father love me, because I lay down my life, that I may take it up again. No man taketh it from me, but I lay it down of my selfe: I have power to lay it down; and I have power to take it again: this commandment have I received of my Father, Joh. 10. 17, 18.

Use 1.

This first shews the vanity of the Romish Religion, which teacheth people to do many things as parts of Gods Worship and Service, which yet God hath no where in

in his word required of them. They are things of mens devising, and not of Gods prescribing; and therefore they are so far from being profitable, that they are prejudicial; it being superstition and idolatry to worship and serve God with other Worship and service then he himself doth appoint. *In vain (saith he) do they worship me, teaching for doctrines the commandments of men,* Mark 7.7.

This also discovers the folly of some among our selves, who do this or that, but neither know, nor regard what warrant they have from Gods word for it.

Some rest meely in the example of their fore-Fathers: their Fathers before them did so and so, and therefore they also will do so. This was the plea that the woman of Samaria used; *Our Fathers (said she) worshipped in this mountain,* Joh. 4. 20. But (said our Saviour to her) *You worship ye know not what,* vers. 22. It is not the Example of our Forefathers, but the word of God, that must be the Rule of our practice. *Be ye not as your fathers,* Zach. 1. 4. Further then they conformed unto God, we must not conform unto them.

Some look no further then the custom of the times and places wherein they live. Others generally do such and such things: and therefore they also will do them. Thus the Messenger that Ahab sent unto Micaiah sought to prevail with him, saying, *Behold now, the words of the Prophets declare good unto the king with one mouth, let thy word I pray thee, be like the word of one of them, and speak that which is good.* But Micaiah answered well, saying, *As the Lrd liveth, what the Lord saith unto me, that will I speak,* 1 King. 22. 13, 14. So this was Joshs resolution: *If it seem evil unto you (said he to the people of Israel) to serve the Lord, chuse you this day whom you will serve: &c. but as for me, I and my house will serve the Lord,* Josh. 24. 15.

Some are apt to think, that if their Superiours, and such as are in authority over them, enjoyn any thing, it's a war-

SAM. 3. 1. warrant sufficient for them to do it. But this was the sin and the undoing of Ephraim, that is, the ten Tribes, of which Ephraim was the chief, and therefore is put for all. *Ephraim is oppressed and broken in judgment; because he willingly walked after the commandment.* Hos. 5. 11. To wit, the commandment of Jeroboam the son of Nebat, (as R.

לפי שרצה ללכת
אחרי מצור ירנעם
בן נבט.
Hof. 15. 11.

David Kimchi doth well expound it) who set up the Calves at Dan and Bethel, and commanded the people to worship them, 1 Kin. 12. 28, 29. See also Mic. 6. 16. *Ye are bought with a price; (saith the Apostle) be ye not the servants of men,* 1 Cor. 7. 23. Not

so the servants of men, as to forget that both you and they are Gods servants: and therefore not so the servants of men, as simply and absolutely to do what they injoyn, but so far forth as it is not repugnant to Gods injunctions. *Children, obey your parents, in the Lord,* Ephes. 6. 1. So must servants obey their masters, and Subjects their Magistrates *in the Lord*, that is, so as in obeying them to obey the Lord; and therefore not in any thing which the Lord doth not allow. It was a worthy resolution of those three Jews, who when Nebuchadnezzar threatened to cast them into the fiery Furnace, if they would not fall down and worship the golden Image which he set up, answered; *O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hands, O king. But if not, be it known unto thee O king, that we will not serve thy gods, nor worship thy golden Image which thou hast set up,* Dan. 3. 16, 17, 18. So Peter and John being commanded by the Jewish Rulers, not to speak at all, nor teach in the Name of Jesus, answered, *Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye,* Act. 4. 19. And when these and the rest of the Apostles were asked why they had done contrary to this command, they made this answer, *We ought to obey God rather than men,* Act. 5. 29.

Yea,

Yea, (which I cannot but admire) *Socrates* a Heathen Socr. 3.
 Philosopher, and long before the Apostles times, be- Εἶπε ὁ μαθη-
 ing accused of that which his Adversaries pretended to be τὸ ἀνδρὶ
 a capital crime, but he maintained to be a necessary duty ὁμολογεῖται
 in his Apologie which he made for himself, told the τοῖς ἑσπε-
Athenians that were his judges, that if they would release ἐν τῷ ὄντι
 him upon condition, that he would desist from the course μᾶλλον ἢ ὕμνῳ.
 he followed, he would answer them thus, *O Athenians,* Plato in A-
I embrace and love you: but, I will obey God rather polog. Socra-
than you. tis.

Finally, some content themselves with this, that though they have no ground or warrant from the Word of God for what they do, yet they have a good minde, and mean well; and therefore they think God will accept what they do, and reward them for it. But though an ill intencion may marr a good action, yet a good intencion cannot amend an ill action. *Uzzab's* good meaning in putting forth his hand to stay the Ark, could not secure him from Gods wrath; because the action in it self was not good, being not agreeable to Gods Word, *1 Chron. 13.9, 10,* with *15. 13.*

But again, If Gods Word must be the Rule of mens doings, then must Ministers take heed what they preach; it must not be any of their own or other mens inventions, but the will of God revealed in his Word. Ministers ought to preach, what people ought to practice. For the Priests lips should keep knowledge, and they should seek the Law at his mouth; for he is the Messenger of the Lord of Hosts. *Mal. 2. 7.* And though people ought onely to practice what Ministers ought to preach, yet they are apt to practice what the other do preach, whether it be right or wrong; and much rather if it be wrong, then if it be right. The Prophets prophesie falsly, and the Priests bear rule by their means, and my people love to have it so. *Jer. 5. 31.* And I have seen falsly in the Prophets of Samaria; they prophesied in Baal, and caused my people to erre. I have seen also in the Prophets

Use 2.

Num. 31. of Jerusalem an horrible thing, they commit adultery, and walk in lies: they strengthen also the hands of evil doers; that none doth return from his wickedness. — They say still unto them that despise us; The Lord hath said, Ye shall have peace: and they say unto every one that walketh after the imagination of his own heart, None evil shall come upon you. — But if they had stood in my counsel, and had caused my people to hear my words; then they should have turned them from their evil way, and from the evil of their doings. Jer. 23. 13, 14, 17, 22. The Prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully: What is the chaff to the wheat, saith the Lord? vers. 28. Speak unto them all that I command thee, Jer. 1. 17. And thou shalt speak my words unto them, Ezek. 2. 7. Go ye therefore, and teach all Nations, &c. Teaching them to observe all things that I have commanded you, Mar. 28. 19, 20.

Use 3.

Again, if mans doings must be regulated by Gods Word, then people must take heed what they hear. This our Saviour doth expressly admonish, saying, Take heed what you hear, Mar. 4. 24. People must not receive & obey whatsoever is delivered unto them; but must examine and try whether it be agreeable to the Word of God; if it be, then they must submit unto it; but if it be not, they must reject it. That of our Saviour, *The Scribes and Pharisees sit in Moses Chair.* All therefore whatsoever they bid you observe, that observe and do, Mat. 23. 2, 3. That (I say) is to be understood, so far forth as they sitting in *Moses Chair*, did deliver the law and doctrine of *Moses*; not that people should otherwise without exception observe and do whatsoever the Scribes and Pharisees did teach and require. Some of the Romish

Cum jubet servare & facere quæ Scribæ & Pharisei, dum in Cathedra Moysi sedent, dicunt, non de ipsorum, sed de Legis ac Moysi doctrinâ loquitur. Perinde enim est, ac si dicat, Omnia quæ lex et Moyses vobis dixerint, Scr. bis et Phariseis recitantibus, servate et facite, &c. Mal. ad Mat. 23. 2, 3.

Writers, to maintain that blinde obedience which they would have people to perform, make use of these words of our Saviour: but the Je-

suire

since *Maldonate* doth let them know that it is not to their *SERMON* purpose, but that our Saviour speaks of the doctrine of the Law and of *Moses*, not of the Scribes and Pharisees: and that his meaning is this, *Whatsoever the Law and Moses say unto you, when it is recited by the Scribes and Pharisees, that observe and do.* That our Saviour meant no more then this, is clear by that admonition which he gives in another place, saying, *Take heed and beware of the leaven of the Pharisees, and of the Sadducees*, Mat. 16.6. where by their leaven he meant their doctrine, v. 12. Therefore though *Bellarmino* stick not to say, that, if the Pope should err, so as to command vices, or to forbid vertues, the Church were bound to believe vices to be good, and vertues to be evil, except it would act against conscience; Yet this is more then we may attribute either to man or Angel. Though we or an Angel from Heaven preach any other Gospel unto you, then that which wee have preached unto you, let him be accursed. As wee said before so say I now again, If any man preach any other Gospel unto you, then that ye have received, let him be accursed, Gal. 1.8 9. *Bellarmino* in that assertion is like the Jewish Rabbin, who saith that a man was to believe the Priest, though he told him that his right hand was the left, and his left hand the right; because it is said, *According to the sentence of the Law, which they shall teach thee, and according to the judgment, which they shall tell thee, thou shalt do: Thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left*, Deut. 17.11. And the very next words, to wit, *And the man that will do presumptuously, and will not hearken unto the Priest (that standeth to minister there before the Lord thy God) or unto the Judge, even that man shall die*, &c. v. 12. Those words (I say) doth *Bel-* *Bell. de Pontif.*

Si Papa erraret precipiendo vicia, v.l. prohibendo virtutes, teneretur Ecclesia credere vicia esse bona, & virtutes malas, nisi vellet contra conscientiam agere. Bellar. de Pontif. lib. 4. cap. 5.

אפילו אומר לך
על ימץ שהוא שמאל
ועל שמאל שהוא ימץ
R. Sal. ad Deut. 17. 11.

SERM. 31. *larmine* alledge to prove that the Pope hath power and authority to make Laws which binde the conscience; whereas we see it was to be the sentence of the Law, to wit, of the Law of God, which the Priest and the Judge were to deliver; and in that case indeed, but not otherwise, all were bound to obey it. S. Paul bids, *Prove all things, hold fast that which is good*, 1 Thess. 5. 21. and, *Believe not every Spirit*, (saith S. John) *but try the spirits, whether they be of God*: for there are many false Prophets gone out into the world, 1 Joh 4. 1. How must people try the Spirits, and prove all things? by the Word of God, as the Bereans did, *who searched the Scriptures daily, whether those things (that were preached unto them) were so*, Act. 17. 11. *To the Law, and to the testimony, if they speak not according to this word, it is because there is no light in them*, Isa. 8. 20.

Use 4.

Let all then have a care to acquaint themselves well with Gods Word, and to make it their Rule to walk and work by.

Moves to
perswade all
to acquaint
themselves
with Gods
Word, and to
make it their
Rule.

Consider 1. God's Word is a sure rule. *The testimony of the Lord is sure*, Psal. 19. 7. It is very sure, Psal. 93. 5. So is not the testimony of man; no, man may be deceived himself, and deceive others: but God can neither deceive nor be deceived: *Let God be true, and every man a liar*, Rom. 3. 4.

2. The Word of God is a compleat Rule. *The Law (that is, the Word and Doctrine) of the Lord is perfect*, Psal. 19. 7. *Search the Scriptures, for in them ye think to have eternal life*, Joh. 5. 39. *The holy Scriptures are able to make thee wise unto salvation*, 2 Tim. 3. 15.

But take heed of mis-understanding and mis-applying God's Word, as S. Peter saith, *They that are unlearned and unstable, wrest the Scriptures to their own destruction*, 2 Pet. 3. 16.

Meanes to
prevent the
mis-under-
standing and
mis-applying
of Gods Word.

Come therefore to the Word of God, to the reading, hearing and meditating of it, 1. In sincerity, not for by-ends, and base respects, but with a desire to know the

the will of God, and with a purpose to obey it, *Many Shall* people shall go and say, *Come ye,* and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his wayes, and we will walk in his paths, *Isai. 2. 3. & Mic. 4. 2.* If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of my self, *Joh. 17. 7.* What man is he that feareth the Lord? him shall he teach in the way that he shall go, *Pfal. 25. 12.* The secret of the Lord is with them that fear him, and he will shew them his Covenant, *verf. 14.*

2. Come in humility; have a low esteem of your selves, and a high esteem of Gods Word, wisdom is too high for a fool, *Prov. 24. 7.* Especially for the proud fool, that thinks himself too high for wisdom. God scorneth the scorner, but giveth grace to the lowly, *Prov. 3. 34.* God resisteth the proud, but giveth grace to the humble, *Jam. 4. 6. & 1 Pet. 5. 5.* The meek will he guide in judgement, and the meek will he teach his way, *Pfal. 25. 9.* Therefore receive with meekness the ingrafted Word, which is able to save your souls, *Jam. 1. 21.*

3. Pray that you may understand the Word. If thou cryest after knowledge, and liftest up thy voyce for understanding; If thou seekest her as silver, and searchest for her as for hid treasures, Then shalt thou understand the fear of Lord, and finde the knowledge of God, *Prov. 2. 3, 4, 5.* Open thou mine eyes, that I may behold wondrous things out of thy Law, *Pfal. 119. 18.* Make me to understand the way of thy precepts, *v. 27.* Teach me O Lord the way of thy Statutes, *v. 33.* Give me understanding, *verf. 34.*

4. Pray that you may obey the Word: O that my wayes were directed, that I might keep thy Statutes, *Pfal. 119. 5.* O let me not wander from thy Commandments, *v. 10.* Make me to go in the path of thy Commandments, *verf. 35.* Encline mine heart unto thy testimonies, &c. *v. 36.*

SERM. XXXII.

Psal. 15. 5.

He that doth these things shall never be moved.

HAVING done with the Agent, *He that*, and with the Act, *doth*; I have handed one point arising from the Object, *these things*, to wit, *That the performances which are accepted of God, and rewarded by him, are grounded upon, and guided by Gods Word.*

Doct. But again, in that it is said, *He that doth these things*, not some of these things, but indefinitely, *these things*; that is, universally, all these things; hence we may observe, *Saving obedience is not a partial, but an universal obedience.*

Not that any can fully and perfectly observe and do all that God commandeth: for in many things we offend all, Jam. 3. 2. But that a respect must be had to all that is commanded, as well in one point as in another: there must be a care and an endeavor to perform all; we must not wave any thing that God requires of us, but must have respect to all his commandments, Psal. 119. 6.

Now that saving obedience is in this sense not partial, but universal, may appear by these arguments:

1. The Saints and Servants of God, whose examples are recorded and set forth for imitation, were careful to perform such obedience. *Abraham* was willing and ready to obey God in whatsoever he did require of him. When God commanded him to leave his Country

Country and his Fathers house, though this might seem SERN. 30. both unpleasing and unprofitable, yet he did it, *Gen. 12.* When God commanded him to be circumcised, though it were both shameful and painful, he submitted unto it, *Gen. 17.* When God commanded him to send away his Son *Ismael*, though when *Sarah* spake to him about it, the thing seemed very grievous unto him, yet as soon as he saw it to be the will of God, he was obedient unto it, *Gen. 21.* When God commanded him to sacrifice his Son *Isaac*, his only Son that was now left, and him by whom the Promise was to be fulfilled, that his Seed should be as the Stars of Heaven for multitude, yea, from whom he was to proceed, in whom all the Nations of the Earth should be blessed, to wit, Christ; though this might seem to cross both Nature and Grace, both Reason and Religion, yet *Abraham* was ready to obey the will of God in this also, and to do what he commanded, *Gen. 22.* So *David* was one that would do all Gods will, *Act. 13. 22.* And it is said of *Zacharias* and *Elizabeth*, that they *walked in all the Commandments and Ordinances of the Lord*, *Luk 1. 6.*

2. God requires such obedience: *Walk ye in all the wayes that I have commanded you*, *Jer. 7. 23.* *Teaching them to observe all things that I have commanded you*, *Mat. 28. 20.*

3. God delights in such obedience, and in those that perform it: *O that there were such an heart in them, that they would fear me, and keep all my Commandments alwayes*, &c. *Deut. 5. 29.* In this respect *Abraham* was called the friend of God, *Isa. 41. 8.* *2 Chron. 20. 7.* *Jam. 2. 3.* See *Joh. 15. 14.* And for this very reason did God call *David* a man after his own heart, *Act. 13. 22.*

4. God doth promise mercy and salvation upon condition of such obedience. *If the wicked will turn from all his sins that he hath committed, and keep all my Statutes, and do that which is lawful and right, he shall surely live, he shall not die*, *Ezek. 18. 21.*

5. Without such obedience a man cannot have that hope

SERM. 32. hope which maketh not ashamed. Then shall I not be ashamed, when I have respect to all thy Commandments, Psal. 119. 6.

The grounds and reasons of the Doctrine are these:

Reasons why
obedience
must be uni-
versal.

1. Mans holiness must be conformable to Gods holiness. *Be ye followers of God as dear children*, Ephes. 5. 1. *Be ye perfect as your heavenly Father is perfect*, Mat. 5. 48. Now God is righteous in all his ways, and holy in all his works, Psal. 145. 17. And so ought all to be, and so all that desire to be saved, must have a care to be. *As he who hath called you is holy, so be ye also holy in all manner of conversation*, 1 Pet. 1. 15.

2. The holiness of a Christian must be conformable to Christs holiness. *Be ye followers of me, as I am of Christ*, 1 Cor. 11. 1. Now Christ was holy in all things: *He loveth us* (saith he) *to fulfil all righteousness*, Mat. 3. 15. *He was obedient unto death, even the death of the cross*, Phil. 2. 8. This should be the care of every one that professeth himself to be Christs, even to be thus holy and obedient as Christ was. *He that saith he abideth in him, ought himself to walk even as he walked*, 1 Joh. 3. 6.

3. Partial obedience argues hypocrisie; if the heart be sound and upright, it will yeeld entire and universal obedience. *Let my heart be sound in thy Statutes* (saith David unto God) *that I may not be ashamed*, Psal. 119. 80. And v. 6. *Then shall I not be ashamed*, (saith he) *when I have respect to all thy Commandments*. By which verses compared together, it appeareth, that then the heart is sound, when there is a respect unto all Gods Commandments. [See Serm. 4. Use 1. the first mark of uprightness.]

4. Partial obedience is indeed no obedience; it is no true obedience, except it be universal. *All that the Lord hath said, will we do, and be obedient*, Exod. 24. 7. They only are indeed obedient, who have a care to do all that is commanded. For to obey, is to do that which is commanded, because it is commanded: though
the

the thing done be commanded, yet if it be not there-
fore done because it is commanded, it is no obedience.
Now if this be the nature of obedience, then where
obedience is indeed, it is not partial, but universal.
For he that doth any one thing that is commanded, be-
cause it is commanded, will be careful to do every thing
that is commanded; there being the same reason for
all. He that hath no regard to any one thing which he
knoweth God doth enjoyn, though he do never so ma-
ny other things which are required of him, yet in
doing them, he doth not obey God; for he doth them
not because God commandeth them: for then he would
also do that which he neglecteth, seeing he knoweth
that God doth command that as well as the other.
Hereupon Saint James saith, *Whosoever shall keep the whole
Law, and yet offend in one point, (to wit, so as to have
no respect unto it) is guilty of it. For he that said, Do
not commit adultery, said also, Do not kill. Now if thou
commit no adultery, yet if thou kill, thou art become a
transgressor of the Law, Jam. 2. 10, 11.* Mark the reason:
There is one and the same Law-Gi-
ver in respect of all the Command-
ments; he that gave one Command-
ment, gave also another: therefore he
that observes one Commandment in
obedience unto God, whose Com-
mandment it is, will observe all, be-
cause all are his Commandments: and
he that sleights one commandment, is
guilty of all, because he doth contemn the au-
thority of him, that gave them all; even in those Command-
ments which he doth observe, he hath no respect to the
will and authority of him that gave them. Therefore
(as Calvin doth well observe upon the place) there is
no obedience towards God, where there is not an uniform
endeavour to please God as well in one thing as in another.

Adsit ergo æquabilitas, si velimus ritè obedire Deo Calvin. ad Jac 2. 10, 11.

R r

They

*A quatenus ad
omne valet
cons. quæritur.*

*Quâ ratione hoc dixerit, ipse sub-
jungit, v. z. ex identitate legisla-
toris. Hanc n. identitatem clare
subjungit. Et ex hac parte qui in
uno offenderit legislatorum, incur-
rit reatum omnium; quoniam con-
temnit latorem legis omnium. Cajetan. ad Jac 2. 10.*

*Non est erga
Deum obedi-
entia, ubi non est
æquabile obse-
quendi studium, quod De-
i mandatis re-
spondeat*

SERM. 32. *They that walk would indeed obey God, must be uniform in their obedience.*

Object.

But (may some say) if saving obedience be universal, who then can be saved? for whose obedience is such? Who doth not fail and come short in doing those things, which God requireth?

Ans.

True it is; but let the sincere servants of God know to their comfort, that although they be full of failings and imperfections, yet their hearts being bent towards God, it being their desire and endeavor to do the will of God entirely, as well in one thing as in another, God will pardon their failings, and pass by their imperfections, *he will spare them, as a man spareth his son that serveth him.* Mal. 3. 17. Though a Father see his Son to fail and come short in that which he enjoyns him to do, yet knowing that his desire is to serve and please him, he will not be rigid and severe with him, but will be indulgent unto him, and will spare him: and so will God his Children, to wit, such as are not *lying children*, Isa. 30. 9. but are *children that will not lye*, Isa. 63. 8 such children as are sincerely, though weakly and imperfectly obedient. Let none therefore be dejected because of their wants and weaknesses, so that they be sincere and upright. The best have had, and so will have their faults and failings, *Noah, Lot, David, &c.* yet God spared them, and so he will all those that are sincere as they were.

Use 1.

But let none catch at this, when it doth not belong unto them. Thine obedience must in desire and endeavor be universal; thou must set thy self to obey in all things that are commanded of God. Therefore let every one examine himself, and try whether his obedience be universal. *Most men will proclaim every one his own goodness: but who may finde a faithful man?* Prov. 20. 6. *Jehu* boasted saying, *Come see my zeal*, 2 King. 10. 16. Yet *Jehu* regarded not to walk in the Law of the Lord with all his heart; for he turned not from the

the finnes of *Jeroboam the Son of Nebat* that made *Israel* SAM. 32. to sin, verf. 31. Try therefore whether your obedience be universal.

1. Have you a care to obey God as well in the duties of the first Table as of the second, and of the second Table as well as of the first? Some observe the one, some the other; but in not observing both, they do indeed observe neither. *Abfalom* pretended that he had vowed a Vow, and must needs go to *Hebron* to pay it, 2 *Sam.* 15. 7. It was only a pretence; but had it been so indeed, yet not regarding his duty to *David*, his King and Father, his piety towards God could not be right; If a man say (saith *Saint John*) I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this Commandment have we from him, that who loveth God, love his brother also, 1 *Joh.* 4. 20, 21. Now love (as *Saint Paul* saith) worketh no evil to his neighbor, *Rom.* 13. 10. Yea, it worketh good, for (as he also telleth us) Charity is kinde, 1 *Cor.* 13. 4. On the other side, some are careful to deal justly with men, but neglect the duties of Gods immediate worship and service, regard not the Word, Sacraments and Prayer: but, the first and great Commandment is this, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great Commandment. And the second is like unto it, Thou shalt love thy neighbor as thy self, *Mat.* 22. 37, 38, 39.

2. Are you careful to obey God, and to do his will in things that are hidden from the eyes of the world, as well as in those things which the world doth see and take notice of? *Hypocrites* will perform duties in public, but not in private, because they look at men, and not at God. All their works they do to be seen of men, said our Saviour of the Scribes and Pharisees, *Mat.* 23. 5. Therefore they would only do things so as that men might see them, and take notice of them. If they gave

SERM. 32. Alms, they would cause a trumpet to be blown before them: if they prayed, it should be in the Synagogues, and in the corner of the Streets: if they fasted, they would disfigure their faces, that they might appear unto men to fast, *Mat. 6. 2, 5, 16.*

3. Do ye obey in those things which the world fl:ighteth, and it may be hateth and persecuteth? This was *Noah's* commendation, that when all flesh corrupted their wayes, yet he was found righteous before God, *Gen. 6. 9, 12. & 7. 1.* So it was the commendation of *Daniel*, that when the Decree was made, that whosoever did make a request to any god, but to the King, he should be cast into the Den of Lyons, yet he would not neglect his duty unto God, but prayed and made supplication unto him three times a day, as he had done before, *Dan. 6. 7, 10.*

4. Do ye observe great things as well as small? The Scribes and Pharisees were punctual and precise in lesser matters; they would pay Tythe of Mint and Annise and Cummin; but they omitted the weightier matters of the Law, Judgment, Mercy and Faith, *Mat. 23. 23.*

5. Do ye observe small things as well as great? Some, if they have respect to things of greater concernment, thinke they may take their liberty in lesser matters, either to observe them, or not, as they please. But though some things are small in comparison of other things; yet nothing is simply and absolutely to be accounted small, that God commandeth; not so small, but that it ought to be observed. *These things ought ye to have done,* (said Christ, to wit, the weightier matters of the Law, Judgment, Mercy and Faith) *and not to leave the other undone,* to wit, the lesser matters, as the tything of Mint, and Annise and Cummin, *Mat. 23. 23.* See *Mat. 5. 19.*

6. Do ye not obey God, so as to obey some lust also? This is not indeed to obey God at all. *Ye cannot serve God and Mammon,* *Mat. 6. 24. Thou shalt worship the*

the Lord thy God, and him only shalt thou serve, Mat. 4.10. SERM. 32. Him, and him only, none but him, and in subordination unto him, so as in obeying any other to obey him, because it is his command that the other also should be obeyed.

Be exhorted therefore to be entire and universal in your obedience, not to pick and chuse, to do some things that God commandeth, and to wave other things, but to have respect unto all, and to endeavour to observe all, as well one thing as another. Consider, Use 2.

1. It is your wisdom to obey thus. *Walk circumspectly, not as fools, but as wise*, Ephes 4.15. The word rendered *circumspectly* (*ἀνεπιβλέπων* *μετὰ τὸ εἰς ἅπαντα βαλὼν*) imports as much as to come up to the top and height of what is commanded; so our desire, study and endeavour ought to be, and it is our wisdom to do it. It is usual with some to say of those that are more conscientious than themselves, that, *they are more precise than wise*: but we cannot be too precise in observing those things that God requireth; in this, the more precise, the more wise. *This is your wisdom, and your understanding*, said Moses to the Israelites, Deut. 4.6. *This is the wisdom of the just*, Luk. 1.17. the wisdom of those that are wise unto salvation, 2 Tim. 3.15.

Motives to
stick up to u-
niversal obe-
dience.

2. Servants must obey their earthly Masters not in some things onely, but in all things, to wit, that are just and lawful. *Exhort servants* (saith the Apostle) *to be obedient to their own Masters, and so please them well in all things*, Tit. 2.9. What Master will be content that his servant should chuse how far forth he will observe and do those things which he doth require of him? Much less may we think that such arbitrary and partial performances will please God our heavenly Master.

Nulli servorum licet ex his quæ dominus suus imperat, eligere pro arbitrio quid velit facere, quid nolit. Salv. de Gub. lib. 3.

3. Except we obey universally, and do the will of God

SERM. 33.

Si pro arbitrio suo servi dominis obtemperant, ne in his quidem, in quibus obtemperant, obsequuntur. Quando enim servus ex domini iussis ea facit tantummodo, que vult facere, jam non dominicam voluntatem impiet, sed suam. Salv. ibid.

God as well in one thing as in another, we do not obey God, but our selves; and we do our own will rather than his. For we have respect to our selves in that which we do, doing only so much as we our selves think meet; we have not respect

unto God, and to his precept: for then our obedience would extend it self (in desire and endeavour, though not in performance) as far as Gods Precept doth extend, the ground of obedience (as was noted before) being the same in one thing as another.

SERM. XXXIII.

Psal. 15. 5.

He that doth these things shall never be moved.

I Have done with the Person, who is described in these words, *He that doth these things*: now I come to the priviledge, which is contained in these words, *Shall never be moved.*

The words I have explicated before; The Observation is this,

Doct.

That the condition of a godly man is a firm and sure condition; he shall not be moved out of it, but shall persevere and continue in it.

First, for the *ōt* that it is so, appears many wayes:

1. By plain testimonies of Scripture, as here in the Text, and so in other places. *He shall never suffer the righteous to be moved, Psal. 55. 22. The root of the righteous shall not be moved, Prov. 12. 3. The righteous is an everlasting foundation,*

foundation, Prov. 10. 25. Surely he shall not be moved for ever, Psal 112. 6. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him, Joh. 6. 56. He doth not sojourn for a time, but he dwelleth, that is, abideth for ever. He that committeth sin, is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth for ever, Joh. 8. 34, 35.

2. By Similitudes and Resemblances, which are used to set forth the estate of the godly. He is like a tree planted by the River side, whose leaf doth not fade, Psal. 1. 3. He is compared to a green Olive-tree, he never withereth, Psal. 52. 8. He is as Mount Zion, that cannot be moved, but abideth for ever, Psal. 125. 1. He is like a house built upon a Rock, which notwithstanding all storms and tempests, yet standeth sure, Mat. 7. 24, 25. He is compared to good ground, that bringeth forth fruit unto perfection, Luk. 8. 15.

Some may say, That these Testimonies and Resemblances do not prove that the godly shall certainly persevere in the estate of Grace, but only that such as are, and continue godly, are sure to be happy.

But first, This exception hath no place in respect of some of the Testimonies and Resemblances that are alledged; as namely, those Testimonies, Joh. 6. 56. & 8. 34, 35. and that Resemblance, Luk. 8. 15.

And secondly, Neither is the exception of force in respect of any of the Testimonies and Resemblances prealledged. For they all speak of the stability and firmness of the righteous; and if the happiness of the righteous be directly intended, yet their perseverance in righteousness is by consequence asserted. For if the righteous should fall from their righteousness, then should they miss of their happiness.

3. The perseverance of the Saints is proved also by the confidence, which they being guided by the Spirit of God, have expressed. I will abide in thy Tabernacle for ever, Psal. 61. 4. I am like a green Olive-tree in the house of

SERM. 33. of God: I trust in the mercy of God for ever and ever, Psal. 52.8. I have set the Lord alwayes before me: because he is at my right hand, I shall not be moved, Psal. 16.8. Thou wilt shew me the path of life, v. 10. It was spoken of the head, Christ; but it is also true of every member, every true Christian. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For thy sake we are killed all the day long, and are counted as sheep for the slaughter. Nay, in all these things we are more then Conquerours through him that loved us. For I am perswaded, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom 8.35,36,37,38,39. We know, that when this earthly house of our tabernacle is dissolved, we have a building of God, a house not made with hands, eternall in the heavens, 2 Cor. 5.1. I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ; According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldness, as alwayes, so now also Christ shall be magnified in my body, whether it be by life, or death, Phil. 1.19,20. And the Lord shall deliver me from every evil work, and preserve me to his heavenly Kingdom, 2 Tim. 4.18.

4. The nature of Faith, which the godly are endued with, doth prove their perseverance. The godly have the same spirit of Faith, 2 Cor. 4.13. Now Faith is the substance of things hoped for, and the evidence of things not seen, Heb. 11.1. But if the Saints might fall away, then Faith should rather be a shadow then a substance, rather a blank then an evidence.

5. The perseverance of the godly is proved by the nature of that hope which they have. We are saved by hope, Rom. 8.24. And hope maketh not ashamed, Rom. 5.5. Therefore though the Moralist say, that hope imports

uncer-

uncertainty, yet it is not so in respect of true Christians. *hope, it is sure and certain; it is the anchor of the soul, both sure and steadfast, and entresb into that within the veil, Heb. 6. 19.* But if the godly might fall away and perish, their hope were but a poor anchor to stay their souls by, and they should be ashamed of it, because they should hope for that which they should not enjoy.

6. The nature of grace in general, doth prove that the godly shall persevere. It is compared to a *Well of water, springing up unto everlasting life, Joh. 4. 14.* It is *incorruptible seed, 1 Pet. 2. 23.* Therefore it is said, *that he that is born of God doth not commit sin, (to wit, not so as the unregenerate do, nor so as to give themselves up to the practice of sin) for his seed remaineth in him: and he cannot sin, (to wit, in that manner) because he is born of God, 1 Joh. 3. 9.*

7. That peace, which the godly have, is an argument of their perseverance. *Being justified by Faith, we have peace with God through Jesus Christ our Lord, Rom. 5. 1.* This peace is a lasting peace, and not mutable and fading as the peace of the World is. *Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you: let not your heart be troubled, neither let it be afraid, Joh. 14. 27.*

8. The joy which the Godly have, or may have, is a persevering joy; and therefore it also doth prove their perseverance. *Rejoyce in the Lord alwayes; and again I say, Rejoyce. Phil. 4. 4.* *In whom, though now ye see him not, yet believing, ye rejoyce with joy unspeakable and full of glory, 1 Pet. 1. 8.* *Your heart shall rejoyce, and your joy no man taketh from you, Joh. 16. 22.*

Now for the *deets*, the Grounds and Reasons why the condition of the Godly is sure and stable, they shall not be moved out of it, but shall persevere and continue in it.

1. The Godly shall persevere because of Gods power.

S f

My

SERM. 33.
Spec. et boni
incerti nomen.
Sen. Epist. 10.

Grounds and
Reasons of the
perseverance
of the Godly.

SER. 33. *My Father which gave them me, is greater than all : and no man is able to pluck them out of my Fathers hand, Joh. 10.29. Yea, he shall be holden up : for God is able to make him stand, Rom. 14.2. Nevertheless, (though I suffer these things) I am not ashamed ; for I know whom I have believed : and I am persuaded that he is able to keep that which I have committed unto him against that day, 2 Tim. 1.12. Who are kept by the power of God through Faith unto salvation, 1 Per. 1.5. If the Godly were to stand by their own strength, they would soon fall : but God by his almighty power doth uphold them : and therefore they cannot fall, not so as utterly to fall away. Though he fall, (saith David of a righteous man) he shall not be utterly cast down : for the Lord upholdeth him with his hand, Psal. 37.24. Now unto him, that is able to keep you from falling, &c. Jude v.24.*

2. As Gods power, so his purpose is a reason of the perseverance of the Godly : as God is able to keep them from falling away, so he will keep them, he hath purposed and determined to do it. They are called according to his purpose, Rom. 8.28. As Gods power cannot be resisted, so his purpose cannot be disappointed. Many devices are in the heart of a man : but the counsel of the Lord, that shall stand, Prov. 19.21. My counsell shall stand, and I will do all my pleasure, saith he, Isa. 46.10. Whom he did predestinate, (that is, purpose to save) them he also called, viz. effectually, so as to bring them to that happiness unto which he doth call them, as the words following do shew, Rom. 8.30. Fear not little flock ; it is your Fathers pleasure to give you the Kingdom, Luk. 12.32. Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, Joh. 17.2. The foundation of the Lord abideth sure, having this seal, The Lord knoweth who are his, 2 Tim. 2.19.

3. The Godly shall persevere, because of Gods promise. As the purpose of God shall stand, so his promise shall be

be performed. For he is faithful that hath promised, SERM. 35
 Heb. 10. 24. He is not as man that he should lye, nor as the
 son of man that he should repent: hath he said it, and shall
 he not do it? hath he spoken it, and shall he not make it
 good? Num. 23. 19. Now as God hath purposed to save
 the Godly, and to keep them from falling away, so he
 hath also promised to do it. *My mercy will I keep for
 him for evermore: and my Covenant shall stand fast for
 him.* — *My loving kindness will I not utterly take from
 him.* &c. Psal. 89. 28, 33. *I will give them one heart, and
 one way, that they may fear me for ever.* &c. And I will
 make an everlasting Covenant with them, that I will not
 turn away from them to do them good; but I will put my
 fear in their hearts, that they shall not depart from me,
 Jer. 32. 39, 40.

4. The Godly are Christ's purchase, and therefore
 they are sure to persevere. He hath purchased his Church
 with his own blood, Act. 20. 28. And surely, he will not
 suffer his blood to be spilt in vain; he will not suffer
 them to perish, whom he hath purchased at so dear a
 rate. He shall see of the travail of his soul, and shall be
 satisfied, Isa. 53. 11. *I lay down my life for the sheep,* saith
 he, Joh. 10. 15. *And I give unto them eternal life,*
and they shall never perish, neither shall any man pluck them
out of my hand, v. 28.

5. Christ's prayer and intercession for the Godly, doth
 also make sure their perseverance. As Christ hath payed
 for his members, so he hath prayed for them: and his
 prayer is effectual. *I pray for them: I pray not for the* See Luk. 22.
world, but for them which thou hast given me: for they are 3132.
thine, Joh. 17. 9. *Keep through thine own Name those whom*
thou hast given me, &c. verf. 11. *I pray not, that thou*
shouldest take them out of the world, but that thou shouldest
keep them from the evil, verf. 15. *Neither pray I for those*
alone, but for them also which shall believe on me through
their word, verf. 20. *Father, I will that they also, whom*

SERM. 33. *thou hast given me, be with me where I am, that they may behold my glory, vers. 24.* Still also in Heaven doth Christ make intercession for his members, presenting himself, and his merits unto God for them. *He is entred into Heaven it self, now to appear in the presence of God for us, Heb. 9. 24.* He is able to save to the utmost all that come unto God by him, seeing he ever liveth to make intercession for them, Heb. 7. 25. *Who is he that condemneth? it is Christ that dyed, yea, rather that is risen again, who also is at the right hand of God, who also maketh intercession for us, Rom. 8. 34.*

6. The Holy Ghost sanctifying and sealing the Godly, doth also make their condition firm and sure. *God hath chosen you unto salvation through sanctification of the Spirit, 2 Thess. 2. 13.* God by his Spirit doth sanctifie those whom he hath chosen, and so doth set them apart, and seal them for his own, and as those whom he will have a care of, and keep safe. In this respect the Spirit is compared to a seal, whereby a thing is known to whom it doth belong, and also is preserved and kept safe. *Who hath also sealed us, and given the earnest of the Spirit in our hearts, 2 Cor. 1. 22.* In whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, &c. Ephes. 1. 13, 14. In which places, also the Spirit, which is given unto Believers, is compared to an earnest, which doth so confirm a bargain, and make it sure, that it is a part of it. So the Spirit, that is, the Grace of the Spirit, which God doth here give unto Believers, is a part of that glorious inheritance, which they shall fully enjoy hereafter. For Grace is an inchoation of glory: and glory is a consummation of Grace. And hence Believers are sure of salvation, because they have it already in part, though but in small part to what they shall have, yet in part they have it, because they have the

the earnest of it. And that doth assure them of all the rest, even as an earnest doth make the whole contract sure. God should lose his earnest, if Believers should lose their salvation: even as he that doth not perform his bargain, doth lose the earnest which he gave for the confirming of it.

SERM. 33.

Ο ὁ ἀρραβὼν βαβαὶ τὸ πᾶν συνέλμαγμα. Oecum. ad 2 Cor. 1. 22. ὁ ἀρραβὼν πνεύματος τοῦ ἁγίου. Idem ad Ephes. 1. 14. ὁ γὰρ οὗ μὴ ἐμελλε τὸ πᾶν διδοῦναι, εἴλετο αὖ τὸν ἀρραβὼνα τοῦ ἁγίου, ὃ ἀπολότου εἶναι μετὰ πᾶν Chrysost. in 2 Cor. 1.

The Use of this Doctrine, is, first to confute the Papists and Arminians, and who ever they be that hold, that such as are truly regenerate and sanctified, may totally and finally fall away, and that there is no certainty of their perseverance: but this is sufficiently confuted by that which hath been said already: it remains now to answer some Objections, which the Adversaries and Opposers of the truth do make against it.

Use 1.

Many (they say) who were once in the state of Grace, did fall from it; as the Angels that sinned, and our first Parents, *Alexander and Philetus*, and *Hymeneus*, and *Demas*, *Saul*, *Simon Magnus*, and *Judas*. They alledge also the examples of *David* and *Salomon*, as falling from Grace, though not finally, yet totally; yes, some think that *Salomon* fell finally, and was damned.

Object. 1.

Vide Bellar. de Justif. lib. 3. cap. 14. Syn. Rem. de Berr. Apost. Sanct.

1. It is true, The evil Angels and our first Parents fell (the one finally, the other totally) from that state of Grace, which once they were in: but their examples are not to the purpose, the point being understood of those who are engrafted into Christ by Faith, and made members of his body; which the evil Angels never were, nor were our first Parents before the fall.

Ans. 1.

2. For the other Examples, neither do they prove any thing. For the persons mentioned, either were not indued with true sanctifying Grace; or they did not either finally or totally fall away. All of them, except *David* and *Salomon*, had only an outward profession

of

SERM. 33. of Faith, or a bare Historical Faith, and some external reformation, but no true justifying Faith, no true spiritual sanctification. *Hymenæus* and *Alexander* made shipwreck concerning the Faith, 1 Tim. 1. 19, 20. That is, concerning the Doctrine of Faith, which they once professed, and afterward deserted, falling into heretical blasphemies, and blasphemous heresies. *Their word will eat as doth a canker* (or a gangrene) *of whom is Hymenæus and Philetus, who concerning the truth have erred, saying that the resurrection is past already, and overthrow the Faith of some,* 2 Tim 2. 17, 18. This place doth clearly explicate the other, it shewes how the Faith of some may be overthrown, and consequently how some may make shipwreck concerning the Faith, to wit, by falling from some fundamental truth formerly professed, as in the point of the Resurrection, or the like. But mark how the Apostle there addes immediately: *Nevertheless the foundation of the Lord abideth sure, having this seal, The Lord knoweth who are his,* vers. 19. As if he should say, Though some Professors fall away, yet such as do indeed belong unto Christ, and are his, are firm and stable: Saint *John* speaking of Apostates and backsliders, saith, *They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us, but they went out that they might be made manifest, that they were not all of us,* 1 Joh. 2. 19. Of such is that of our Saviour meant, *Every plant that my heavenly Father hath not planted, shall be rooted up,* Mat. 15. 13. Of this sort was *Simon Magus*, whose heart was not right in the sight of God, *Act. 8. 21.* but he was in the gall of bitterness, and in the bond of iniquity, vers. 23. And so *Demas*, who having loved this present world more then Christ, 2 Tim. 4. 10 shewed himself to be one of those, who with their mouth shew much love, but their heart goeth after their covetousness, *Ezek. 33. 31.* Neither was *Judas* ever truly righteous, as appears by our Saviours terming him a Devil, *Joh. 6. 70.*

And

And his hypocritise is noted, Joh. 12. 6. As for *Saul*, **SERM. 33.** one would wonder that so learned a man as *Bellarmino*, should shew himself so childish and so ridiculous, as to endeavour to prove that *Saul* was once truly righteous, because it is said of him, that he was a *choyce young man*, and a *goodly*; and there was not among the children of *Israel* a *goodlier person* then he: from his shoulders and upward he was higher then any of the people, 1 Sam. 9. 2. Hence *Bellarmino* infers, that if *Saul* were not truly righteous, then among all God's people there was none truly righteous; whereas *Samuel* was then alive, and so other Godly persons. But what is this else but to dally with the Scripture? There is nothing spoken of *Saul's* righteousness, but only of the goodness of his person, and the tallness of his stature, as the words alledged do make manifest. *Bel. larmine* was ready to take hold on the vulgar Latine Translation, which hath *bonus* good, and *melior* better: but he was not ignorant, that the Hebrew *טוב* *seb*, is not only good, but also goodly, fair, tall, and the like; and so it must needs there be taken, as is clear by those words, from his shoulders and upward he was higher then any of the people: which words are added exegetically, to shew the meaning of that which went before, to wit, that *Saul* was a *choyce young man*, and a *goodly*; and there was not among the children of *Israel* a *goodlier person* then he. For *David* and *Salomon*, they fell indeed fearfully, but neither finally, nor totally. *Bellarmino* urgeth also the example of

Saul rex initio bonus & justus erat, &c. Negat quidem Calvinus Saulum fuisse unquam verè justum: sed audit quid Spiritus S. dicat in 1 Lib. Reg. cap. 9. Erat Saul electus & bonus, & non erat vir de filijs Israel melior illo: ab eum. 10 & super eum caminabat super omnem populum. Hic planè describitur vir animo & corpore præstans: & cum nemo esset in filiis Israel melior illo, si non erat hic verè justus, nullus tunc fuisse in universo populo Dei verè justus. Quod falsum esse certum est, cum adhuc viveret Samuel, &c. Bell. de Justit. lib. 3. cap. 14. Similiter Bertius de Apost. Sanct. pag. 28.

Gen. 6. 2. כי טובה הנה i. e. pulchra. Sic explicat Kimchi in Rad. atque addit, ita accipi vocem טוב 1 Sam. 9. 2. & exponit pulcher aspectus: ac notat Chaldaum Paraphrassen similiter interpretari טיביר

Bell. ubi su-

SERM. 34. of Peter, as if he also fell from Grace, when he denyed Christ, and that with Oathes and Execrations.

Addo praterea, Christum à Petro negatum fuisse ore, non corde: proinde perdidisse Petrum confessionem fidei, non ipsam fidem.
Bell. de Pontif. lib. 4. cap. 8.

Yet he himself elsewhere (lest *Peter* fall might seem to make against the Popes infallibility) saith that *Peter* denyed Christ with his mouth, but not with his heart; so that he lost the confession of Faith, but not Faith it

self. And so it is true of *David* and *Salomon*, they lost the exercise of Grace, but not Grace it self.

SERM. XXXIV.

Psal. 15. 5.

He that doth these things shall never be moved.

THe point concerning the perseverance of the Godly (who shall never be moved so as to fall from that state of Grace, which they are in) I have already proved; and for the vindicating of the truth, and the confuting of those that do oppose it, I have answered one Objection that is made against it. There are yet many other Objections, which it is meet to answer.

Obj. 2.

Secondly, Therefore, the Adversaries of this Doctrine object, that some are compared to the stonie ground, to wit, such as hear the Word, and anon with joy receive it: Yet have they no root in themselves, but endure only for a while: for when tribulation or persecution ariseth because of the Word, by and by they are offended, Mat. 13. 20, 21. For a while they believe, and in time of temptation they fall away, Luk. 8. 13.

But

But all Believers are not such as we speak of, to wit, **SERM. 34.**
 such as are engrafted into Christ by a living and ju-
 stifying Faith: *Simon Magnus* was in some sense a Be-
 liever, *Act. 8. 13.* but not such a Believer, *vers. 21. & 23.*
 So neither are they such Believers, who are compared to
 the stonie ground: for they are distinguished from those
 who with an honest and good heart receive the Word, *Luk.*
8. 15. The same also appears by this, that they are said
 to have no root; that argues that their Faith is but super-
 ficial, it is not rooted in the heart, as true justifying
 Faith is.

Again, it is objected, that Gods Covenant is not such, **Object. 3.**
 that he will simply and absolutely save, but that he will **Berr. de Apo-**
 save thole that Believe and obey, and that so as to per- **staf. Sanct.**
 severe in Faith and obedience to the end. By which also
 ye are saved, if ye keep in memory, (or as the Margent
 hath it, if ye hold fast) what I preached unto you, unless
 ye have believed in vain, *1 Cor. 15. 2.* To them who by
 patient continuance in well doing, seek for glory and honour
 and immortality, (God will render) eternal life, *Rom. 2. 7.*
 Shall he prosper that doth such things? Shall he break the
 Covenant, and be delivered? *Ezek. 17. 15.* When I shall say
 to the righteous, that he shall surely live: if he trust to his
 own righteousness, and commit iniquity, all his righteousness
 shall not be remembered; but for his iniquity that he hath
 committed, he shall dye for it, *Ezek. 33. 13.* When the righte-
 ous turneth from his righteousness, and committeth iniquity,
 he shall even dye thereby, *vers. 18.* The just shall live by
 Faith: but if any man draw back, my soul shall have no
 pleasure in him, *Heb. 10. 38.* Every branch in me that
 beareth not fruit, he taketh away, *Job. 15. 2.* It is impos-
 sible for those who were once enlightened, and have tasted of
 the heavenly gift, and were partakers of the holy Ghost,
 And have tasted the good Word of God, and the powers of
 the world to come, If they shall fall away, to renew them
 again unto repentance, &c. *Heb. 6. 4, 5, 6.*

For Answer to this Objection: 1. Gods Covenant **Ansiv.**

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is

SERM. 34. is not only to save those that believe and obey, but also to make his Ele& so to believe and obey, that they shall be saved: *I will put my Law in their inward part, and write it in their hearts, Jer. 31. 33. A new heart will I give unto you, and a new Spirit will I put within you: and I will take away the stonie heart out of your flesh, and will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my Statutes, &c. Ezek. 36. 26, 27. I will put my fear into their hearts, that they shall not depart from me, Jer. 32. 40.*

2. The places objected, do not prove that any Belivers, and such as are regenerate can fall away. That in *Ezek. 17. 15.* is concerning the King of Judah, who brake his covenant with the King of Babylon; to whom he had sworn to be subject, yet afterward he rebelled against him. What is this to the purpose? Dorth this argue, that one who is in the state of Grace and salvation, may fall from it? These places, *1 Cor. 15. 2. & Rom. 2. 7.* shew how salvation is to be obtained, and by whom, to wit, such as persevere: but they do not shew, that any being justified and sanctified, shall not persevere. The other places also shew what shall befall back-sliders, but not that any truly righteous shall back-slide so as to prove unrighteous and perish. It is granted, that some, who are after a sort Belivers and righteous, may fall from that faith and righteousness, which they have: but this is denyed of those who have received Christ into their hearts by Faith, and are regenerated by his Spirit. Neither do those places of Scripture speak of such, (if they speak of such as actually fall away) but of such as are in Christ onely by profession; as that in *Job. 13. 2.* or are righteous with external righteousness; as that *Ezek. 33. 13, 18.* or have some superfluous Grace in them; as that *Heb. 6. 4, 5, 6.*

Object. 3.

Bert. ubi su-
pra.

But the best are warned to take heed of apostacie and falling away, *Thou standest by Faith: be not high minded, but fear, Rom. 11. 20. Let him that thinketh he standeth, take*

take heed lest he fall, 1 Cor. 10. 12. *Work out your own* SERM. 34.
salvation with fear and trembling, Phil. 2. 12. Give dili-
gence to make your calling and election sure: for if ye do
these things, ye shall never fall, 2 Pet. 1. 10.

But these admonitions and exhortations are no Arguments, that true Saints may fall away; but they are means to preserve them from falling away. God doth work by means; and intending the end, he doth ordain means whereby to attain unto it; so that though he will surely accomplish the end, yet he will do it by those means, which he hath ordained for it. God had purposed to save all that were with *Paul* in the ship, to save them (I mean) from drowning; and so much he let *Paul* know, and *Paul* assured those in the Ship: that it should be so: Yet when the Ship-men were about to flie out of the Ship, *Paul* said to the Centurion and Soldiers, *Except these abide in the Ship, ye cannot be saved, Act. 27. 23, 24, 25, 30, 31.* One answers to this place, that the purpose to save those that were with *Paul* in the Ship was conditional, to wit, if they did abide in the Ship. And that indeed is true; but so also is this, that God did also purpose that they should abide in the Ship; and so his purpose of saving them was in effect absolute, because though a condition was required, yet the fulfilling of that condition was also determined. So God purposed and promised to restore *Ezekiah* to his health, and to add unto his days fifteen years, *Isa. 38. 9.* Yet *Ezekiah* was to use means for his recovery, *vers. 21.* and so (no doubt) for his preservation. Our Saviour warns all *so beware of false prophets, Mat. 7. 15.* Yet speaking of false prophets, he saith, *If it were possible, they shall deceive the very Elect, Mat. 24. 24.* intimating that the Elect shall never be deceived (so as to be wholly vanquished and overcome) by them. To this place also one answers, That the words do not import so much, because that expression [*if it were possible*] is used in other places, where no impossibility of the thing spoken of is intimated; as *Act. 20. 16.*

Ans^r.

J. G. of Redemption.

J. G. of Redemption.

SUM. 34. and 27.39. But though those words [*if it were possible*] simply in themselves considered, do not imply an impossibility of that which is spoken of, yet in that speech of our Saviour, by the circumstances of it, they do imply as much. For our Saviour speaks of the Elect, who if they should be deceived and overcome by false Prophets, Gods purpose concerning their salvation should fail, and so the foundation of the Lord should not abide sure, he should not know who are his, neither should his counsel stand, and he do all his pleasure: and therefore those words, *if it were possible, &c.* must needs import so much, that it is not possible for the Elect to be so deceived.

Object. 4.
Bert. ibid.

Some again object, that the best of the Saints have feared lest they should fall away, and were not sure of their perseverance. *I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a cast-away, 1 Cor. 9.27. Cast me not away from thy presence, and take not thy holy Spirit from me, Psal 51.11.*

But 1. The perseverance of the Saints may be sure, though they be not sure of their perseverance: they may be sure to persevere, though they be not sure that they shall persevere: there may be a certainty of the object, though there be not a certainty of the subject. It was sure that Peter should not sink and be drowned, yet was not he assured of this, *Mat. 14.30.* It was sure that David should not perish by the hand of Saul: yet David at times had not this assurance, *1 Sam. 27.1.*

2. Paul did not doubt of his perseverance, or as if he were none of Gods Elect. *Cast away* is not to be taken as opposite to *Elect*, but the word in the Original, *adokimos*, is as much as *reproved*; as *doximos* is *approved*, *1 Cor. 14.19.* The Apostle only shewes, that his care was that his life might be conformable to his Doctrine, his practise to his preaching, that so the one might not confound the other, and that he

he might not be taxed as preaching one thing, and doing quite contrary. SERM. 34.

For the words of David, besides that they might be spoken by him in his desertion, in which case a man may fear that which he is most sure to avoyd: besides this, I say, his praying that God would not cast him away, doth not necessarily imply a fear that God would do it, but rather a hope and assurance that God would not do it; as elsewhere, we finde him praying for that which God had promised unto him, and which he doubted not but God would perform, 2 Sam. 7. 26, 27. *Let the house of thy servant David be established before thee. For thou, O Lord of Hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house; therefore hath thy servant found in his heart to pray this prayer unto thee. See Ezek. 36. 36, 37.*

It is again objected, That he whose sins are forgiven, *Object. 5.* may yet through his own default incurr condemnation, *Bert. in lib. cit.* *Mat 18. 27. &c.*

But this objection is drawn from a Parable: now Parables are not to be stretched beyond the scope and intent of them. And the scope of that parable is shewed, *vers. 35.* to wit, that if we would have God to forgive us, we must forgive one another. To this end, our Saviour brings in the example of a King, who having forgiven his servant a great debt, afterward hearing how cruelly he had dealt with his fellow servant, requied his debt of him, and delivered him up to the tormentors until he should pay it. But we must not hence infer, that God having once pardoned a sinner, will afterward condemn him. No, *God is not as man, that he should repent, Numb. 23. 19. &c. 1 Sam. 15. 29. The gifts and calling of God are without repentance, Rom. 11. 29.* If that Parable in every point were strictly to be applied, it would follow that God should condemn a man for those very sins, which before he had pardoned; for so that King in the Parable, for the same debt, which before he had

Ans.

SERM. 34. had remitted, caused the servant to be tormented. But that is denied even by the Papists, though they hold falling from Grace. *It is not so to be understood,* (saith *Jansenius* upon the place) *as if the guilt of former sins once pardoned, did properly return.*

Non sic est accipiendum, quod redeat proprie reatus peccatorum praecedentium semel dimissorum. Jansen. Concord. cap. 72.

Object. 6. Against the certain perseverance of the Godly, they also argue thus: He out of whom the unclean Spirit is gone, is truly justified and sanctified. But such an one may so fall away, as to have that unclean spirit with seven worse spirits return into him, *Mat. 12. 43. &c.*

Ans. w. But the proposition is not true, to wit, that he out of whom the unclean spirit is gone, is truly justified and sanctified. For the unclean spirit may go out in some degree, so as not to have that full possession of a man as before, yet still to have some hold of him; a man being not so corrupt and vicious as he was, but somewhat reformed, yet not truly sanctified. Even as it is said, that after *Judas* had received the sop, the Devil entred into him, *Joh. 13. 27.* The Devil was in him before, *vers. 2.* but then he entred more fully into him, and took more full possession of him.

Object. 6. It is also objected, that all the Greek Fathers were of this opinion, that the Godly may fall away; and that among the Latine Fathers none held otherwise before *Austine*, nor he neither, until he was stirred up by *Pelagius*, for the confuting of whose opinions he began to maintaine the doctrine of perseverance.

Pervenire ad unum omnes Græcos Patres, videbis eos de perseverantiâ & apostasi id quod nos docemus docuisse. — Quid quodd nullus, Latinorum ante B. Augustinum de hac re unquam dubitavit? Quid quodd Aug. ipse non nisi Pelagii exitus disputationibus, ad oppugnanda illius Theoremata cepit thesin istam amovendi? Berr. de Apost.

Sanct. in Prefat. ad Lector.

Ans. w. Though if we have God speaking for us in the Scripture, we need not much regard what men in their writings do say against us, yet I think it meet not to wave this objection. 1. Therefore I answer, that the Romanists (who are our Adversaries in this point touching per-

perseverance) confess, that the Fathers that were **SANCTUM 34** before the Heresie of *Pelagius*, who professedly opposed the necessity and efficacy of Gods Grace, did express themselves most against the *Manichees* for the freedom of mans will, and spake very little of Gods Grace; and that *Austine* after the title of *Pelagius* his heresie. was more express and more exact in this point.

prestitus locutus est de Dei gratiâ, &c. Jansen, Concord. cap. 59.

2. We build not upon *Austine*, further then he doth build upon the Scripture : not his authority, but his arguments and reasons sway with us.

None (saith he) shall perish out of the Church, because whose perisheth, was not of the Church: for the foundation of God standeth sure. And again, *Wilt thou dare to say, that though Christ prayed that Peters Faith might not fail, yet it should have failed, if Peter would have had it to fail? As if Peter could will any other thing then that which Christ prayed he might will. But Cyprian also, who was long before Austine, is clear for the perseverance of the Godly. Let none think* (saith he) *that such as are good, can depart out of the Church. The winds doth not carry away the wheat; neither doth the storm throw down the Tree, that hath taken solid root. The empty chaff is driven with the tempest: the weak Trees are overthrowen with the whirlwind. And then he brings that of S. John, They went out from us, but they were not of us, &c. 1 Joh. 2. 19.*

Verum est, quod S. Chrysost. & alii Patres ante exortam heresim Pelagii scripserunt, pauca de gratia Christi, & plurima pro confirmanda arbitrii libertate contra heresim Manicheorum docuerunt, quod & S. Aug. advertit, &c. Alvarez de Auxil. disp. 22. scilicet 22.

Itaque Augustinus exorta jam heresi Pelagianâ, exactius & expressius locutus est de Dei gratiâ, &c. Jansen, Concord. cap. 59.

Nullus ex Ecclesia periturus est, quia qui perierit, ex illâ non erat: firmum enim fundamentum Dei stat. Aug. de catechiz. rud. cap. 11.

An audebis dicere, etiam roganti Christo ne deficeret fides Petri, deficiuram fuisse, si eam Petrus defecere voluisset? Quasi aliud Petrus ullo modo vellet quam quod Christus rogasset ut vellet. Aug. de corrept. & grat. cap. 8.

Nemo existimet hunc de Ecclesiâ posse discedere. Triticum non rapit ventus, nec arborem solidâ radice fundatam procella subvertit. Inanes paleæ tempestate jactantur; invalidæ arbores turbine inturione everuntur, &c. Cyprian. de Univ. Eccles.

And

SERM. 35. And again, *The strength of such as are truly faithful (saith he) doth remain unmoveable : and the integrity of those that fear and love God with the whole heart, doth continue firm and sure.* And before Cyprian also, Tertullian doth give testimony to this truth, saying, that they were never true Believers, nor true Christians, that do fall away. By this (I hope) it may appear that our Adversaries

Manet verè fidelium robur immobilitate, & apud timentes ac diligentes uno corde Deum stabiles & sortis perseverat integritas. Cyp. Epist. 52.
Neque fideles quos hereses potuerint demutare. — Nemo Christianus nisi qui ad finem usque perseveraverit. Tertul. de Prescript. cap. 3. vide ibidem plura.

in this point have no such plea from antiquity, as they pretend.

SERM. XXXV.

Psal. 15. 5.

He that doth these things shall never be moved.

THe Doctrine raised from these words concerning the perseverance of the Godly, I have asserted by confirming the truth, and refelling the objections made against it.

U/s 2.

Now after Confirmation, shall follow Consolation, which this doctrine doth afford to all that truly fear God: their condition is safe and sure; though they have many and dangerous Adversaries, yet they shall never be moved, not so as to fall from the state of Grace and Salvation, which they are in.

The Devil is the adversary of Gods people; *the Devil your adversary*, 1 Pet. 5. 8. Therefore he is called *Satan*, which is as much as a hater, an enemy or adversary.

This

This Adversary is strong; he is compared to a strong *SERM. 35.*
man, Luk. 11. 21. And to a *Lion*, 1 Pet. 5. 8. He is a fierce
 Adversary; therefore he is compared to a *roaring Lion*,
 1 Pet. 5. 8. He is a malicious Adversary; *he goes about*
seeking whom he may devour, 1 Pet. 5. 8. He is a subtil
 Adversary; therefore he is called a *Serpent*, yea, *the*
old Serpent, Rev. 20. 2. Yet with all his strength, fierce-
 ness, malice and subtilty, he shall not prevail over the
 Godly. Though the Devil be strong, yet Christ is stronger,
 Luk. 11. 22. Though the Devil be fierce, malicious and
 subtil, yet Christ will have a care of those that are his; he
 will keep them, that Satan shall not be able to do them
 hurt. *Simon, Simon, (said Christ to Peter) Satan hath de-*
sired to have you, that he may sift you as wheat: But I have
prayed for thee, that thy Faith fail not, Luk. 22. 31, 32.
 And so Christ also prayed for all that belong unto him,
 Joh. 17. 9, 20. Though this old Serpent, the Devil,
 bruize the heel of Gods people; yet Christ hath bruized,
 and will bruize his head, Gen. 3. 15. Christ took upon
 him our nature, *That through death he might destroy him*
that had the power of death; that is, the Devil, Heb. 2. 14.
 He hath vanquished Satan, and triumphed over him on
 the Cross, Col. 2. 15. Therefore Satan shall not vanquish
 those that are Christs; he shall not triumph over them.
 The Apostle comforts Believers, saying, *The God of peace*
shall brize Satan under your feet shortly, Rom. 16. 20.

The World also is the Adversary of Gods people.
If ye were of the World, (said Christ to his Disciples) the
World would love his own: but because ye are not of the World,
but I have chosen you out of the World, therefore doth the
World hate you, Joh. 15. 19. So in his prayer, that he
 made for them to his Father, *The World hath hated them,*
because they are not of the World, as I am not of the
World, Joh. 17. 14. The World is a dangerous enemy,
 sometimes frowning and persecuting, sometimes fawning
 and alluring, that if it cannot prevail one way, it may
 prevail another way: yet shall it not any way prevail
 against

SERM. 35. against the true Saints and Servants of God. It shall not by troubles and persecutions. In the World ye shall have tribulation, (said our Saviour) but be of good comfort, I have overcome the World, Job. 16. 33. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For thy sake, we are killed all the day long, and counted as sheep for the slaughter.) Nay, in all these things we are more than Conquerors through him that loved us, Rom. 8. 35, 36, 37. Neither shall the World prevail over the Godly by flatteries and allurements. Christ hath prayed for them, that though they be in the World, yet they may not be drawn away and overcome with the evil of it. I pray not (said he) that thou shouldst take them out of the World, but that thou shouldst keep them from the evil, Job. 17. 15. Exceeding great and precious promises are given unto them, that by these they might be partakers of the Divine nature, having escaped the corruption that is in the World through lust, 2 Pet. 1. 4. Whosoever is born of God, overcometh the World; and this is the victory that overcometh the World, even our Faith, 1 Joh. 5. 4.

The Flesh is likewise an adversary to the Godly, their carnal and corrupt nature that is still in them. For in the best that are upon Earth, there is Flesh as well as Spirit, corruption as well as Grace. For the Flesh lusteth against the Spirit, and the Spirit lusteth against the Flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would, Gal. 5. 17. This being a Delilah, a holiness enemy, is therefore the most perillous. This is that which brings the Philistines upon Sampson, which gives Satan and the World much advantage; were we free from our own corruptions, we were not in such danger of Satans and the Worlds temptations. Yet neither shall this Adversary prevail against the Godly. They that are Christs, have crucified the Flesh, with the affections and lusts, Gal. 5. 24. Our old man is crucified with him,

him, that the body of sin might be destroyed; that henceforth **SERM. 33.** we should not serve sin, Rom. 6. 6. Sin shall not have dominion over you: for you are not under the Law, but under Grace, Rom. 6. 14. I know that in me, that is, in my Flesh, no good dwelleth. For the good that I would, I do not: and the evil that I would not, that I do. — O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord, Rom. 7. 18, 19 24, 25. Thus however the Godly are tempted, however they are troubled, they may have comfort, they are built upon a sure foundation, and shall stand for ever.

Some may say, It is said of the Beast, that it was given unto him to make war with the Saints, and to overcome them, Rev. 13. 7. *Object.*

But that is meant of overcoming the body: so indeed the Saints may be overcome, but not in respect of the soul: their Faith, and other sanctifying and saving Graces shall not be overcome. This is shewed immediately after; And all that dwell upon earth, shall worship him, whose names are not written in the book of life, &c. Rev. 13. 8. Such therefore as belong unto Christ, shall not so be overcome, as to worship the Beast. No, it is said of them, that they overcame him (to wit, the Dragon that gave power to the Beast) by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death; Rev. 12. 11. So that the Saints, even when they are overcome corporally, do overcome spiritually; they conquer their conquerors; yea, they are more than conquerors through him that loved them, Rom. 8. 37. *Ans.*

But, may some say, Our Adversaries are mighty, and we are weak, How then shall we be able to stand out against them? *Object.*

Hear what the Prophet *Elisha* said, when his servant seeing an Army with Horses and Chariots first to

Natquam majore triumpho vicimus, quam annis decem annorum fragilis vinci non posuimus Sulpic.

Ans.

SERM. 35. apprehend him, cryed out, *Alas Master, what shall we do? Fear not,* (said he) *for they that are with us, are more then they that are with them.* And the Lord opening the servants eyes, he saw the Mountain full o' Horses and Charets of fire round about *Elisha, 2 King. 6. 15. 16, 17.* Consider what Christ answered *Paul*, when he prayed thrice that the thorn in the Flesh, the messenger of Satan sent to buffet him, might depart from him; *My Grace is sufficient for thee; for my strength is made perfect in weakness, 2 Cor. 12. 9.* And so his Grace is sufficient for all that belong unto him, and in their weakness shall his strength be made (that is, shall appear to be) perfect. Remember that of *S. Peter*, *You are kept by the power of God unto salvation, 1 Pet. 1. 5.* Believers are not kept by their own power, but through the power of God, and therefore notwithstanding all their Adversaries and Opposers, they are safe.

Object.

Yea, but may some again object, God doth hide his face from us, and doth not reach forth his helping hand unto us.

Ans.

It is true, God may deal thus with his people, to let them see their dependance upon him, that of themselves without him they are nothing. *We would not, brethren, have you ignorant (said Paul) of our trouble that came unto us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life. But we had the sentence of death in our selves, that we should not trust in our selves, but in God that raiseth up the dead, 2 Cor. 1. 8. 9.* But though God with-hold his hand from his people, so as not to deliver them (for a while) from their troubles; yet he doth not with-hold it from them so as not to support them in their troubles. *The eternal God is their refuge, and underneath are the everlasting arms, Deut. 33. 27.*

Object.

But may some yet further object, God is wroth with us, and doth turn his hand against us.

Ans.

God may deal thus also with his people, to correct them.

them for their misdoings. Yet the Lord will not cast off **SERM. 35**
 for ever: But though he cause grief, he will turn again,
 and have comp-ſſion according to the multitude of his
 mercies **Lam. 3. 31, 32**. For a ſmall moment (ſaith he)
 have I forſaken thee: but with everlaſting mercies will
 I gather thee. In a little wrath I hid my face from thee
 for a moment: but with everlaſting kindneſs will I have
 mercy on thee, ſaith he, Lord thy Redeemer, **Iſa. 54. 7, 8**.
 Therefore lift up the hands that hang down, and the feeble
 knees, And make ſtraight paths for your feet, leſt that which
 is lame be turned out of the way; but let it rather be healed,
Heb. 12. 12, 13.

Again, If the condition of the Godly be ſo ſafe and
 ſure, How ſhould this incite and provoke all to follow
 after godlineſs, the gain whereof is ſo certain, and ſo
 durable? Other things that men do ſo purſue, are,
 Firſt, Not ſure to be obtained: Many ſeek the profits
 and preferments of the World, and that with all earneſt-
 neſs that may be, and yet miſs of them: God doth often
 frustrate their labours, and diſappoint their expectati-
 ons, that ſo it may appear, that promotion commeth nei-
 ther from the Eaſt, nor from the Weſt, nor from the South:
 But God is the Judge; he putteth down one, and ſetteth up
 another, **Pſal. 75. 6, 7**.

And ſecondly, If the men of the World do obtain
 thoſe things which they ſeek after, yet it may be they
 have little joy of them. What joy had *Ahab* of *Na-
 both's* Vineyard, when the Prophet *Elijah* ſaid unto him,
 Thus ſaith the Lord, Haſt thou killed, and alſo taken poſ-
 ſeſſion? — In the place where dogs licked the blood of *Na-
 both*, ſhall dogs lick thy blood, even thine **1 King. 21. 19**.
 What joy had *Gebezi* of the gifts that he got of *Naaman*,
 when the Prophet *Eliſha* ſaid unto him, The leproſie of
Naaman ſhall cleave unto thee, and ſo thy ſeed for ever,
2 King. 5. 27.

Thirdly, Theſe things at the beſt, can afford no true
 content, no ſolid comfort. He that hath theſe things in
 moſt

Uſe 3.

SERM. 35. most abundance, still finds an emptiness in himself, and remains unsatisfied. *He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance, with increase, Eccles. 9. 10.* So he that loveth honour, or pleasure, or whatsoever the World doth afford. See 1 King. 21. 4, 5. & Esth. 5. 11, 12, 13. If the men of the World do feel a kinde of content for a while in those things which they enjoy, yet it lasts not: when trouble and affliction comes, the things wherein they solace themselves cannot support them, and bear up their spirits, but they sink under the burthen that is upon them. When *Belshazzar* was in the midst of his pompous but profane jollity, no sooner did the hand-writing appear in the Wall, but presently his countenance was changed, and his thoughts troubled him, so that the joynts of his loyns were loosed, and his knees smote one against another, Dan. 5. 6. Their silver and their gold shall not be able to deliver them in the day of the Lords wrath, saith the Prophet *Ezekiel*, Ezek. 7. 19. and so also the Prophet *Zephany*, Zeph. 1. 18.

Fourthly, Worldly men have no sure hold of those things which they enjoy; they may be deprived of them every hour, and must ere long be deprived of them. Lo, (saith *Job*) *their good is not in their hand.* —

How oft is the candle of the wicked put out? and how oft cometh their destruction upon them? Job 21. 16, 17. In this respect the Metamorphosis of this World is called *aliterum*, that which is anothers, because he that hath it, knoweth not how soon another may deprive him of it, Luk. 18. 12. It is called *utrumque*, that which is not, Prov. 23. 4. because there is no solidity, nor stability in it.

But Grace and Godliness, is quite of another nature: For 1. They that seek it, shall be sure to obtain it: *I love them that love me: and they that seek me early shall finde me, Prov. 8. 17.* Blessed are they that hunger and thirst after righteousness; for they shall be filled, Mat. 5. 6. God will give his holy Spirit to them that ask him, Luk. 11. 13.

2. As they that seek Grace and Godliness, shall obtain **SERM. 35.**
 what they seek; so they shall have joy of that which they
 obtain. *For godliness is great gain, 1 Tim. 6. 6. Godliness is*
profitable unto all things, having the promise both of the
life that now is, and also of that which is to come,
1 Tim. 4. 8.

3. They shall be satisfied with it, so as to rest con-
 tent though they have nothing besides. *Godliness with*
contentment (bringing with it contentment) is great
gain, 1 Tim. 6. 6. As having nothing, yet possessing all
things, 2 Cor 6. 10.

4. Grace and Godliness will support the soul, and
 afford it comfort in the midst of greatest troubles and
 distresses. *As sorrowing, yet always rejoicing, 2 Cor. 6. 10.*
We glory in tribulations, knowing that tribulation worketh
patience; and patience experience; and experience hope:
And hope maketh not ashamed, because the love of God is
shed abroad in our hearts, by the holy Ghost which is given
unto us, Rom. 5. 3, 4, 5.

5. Grace and Godliness is not transient and fading,
 but permanent and lasting. When the woman of Sama-
 ria thought much that Christ should ask her some of
 the water of that Well that she drew of, he said unto
 her, *Whosoever drinketh of this water shall thirst again:*
But whosoever drinketh of the water that I shall give him,
it shall be in him a Well of water springing up unto ever-
lasting life, Joh. 4. 13, 14. Therefore (as he also ex-
horts) Labour not for the meat that perisheth; but for that
meat that endureth to eternal life, Joh. 6. 27.

SERM.

SERM. XXXVI.

Psal. 15. 5.

He that doth these things shall never be moved.

Use 4.

THe last Use of the point concerning the perseverance of the Godly, is to exhort those that profess godliness, to hold fast their profession, and to persevere in it. This exhortation is not superfluous: for though the Godly shall surely persevere, yet not so, as that therefore they may be secure, and cast off all care. No, they must be careful and diligent in the use of means, that they may persevere. For (as hath been noted before) God doth work by means, and therefore it is presumption to expect the end, without using the means whereby to attain unto it. As the natural life is not preserved without means; so neither is the spiritual life. As whiles we are here upon Earth, our bodies must be looked to, and cared for, by the application of those things which are needful for the body: so is it also in respect of our souls. They are therefore most vain, foolish and absurd, who think they have attained to such an estate of perfection, as now to have no need of Ordinances, or any means of Grace. These give as much advantage unto Satan as may be: if he can but make us secure, and bring us to a neglect and contempt of the ordinary means of Grace, he desires no more. Therefore the Apostle bids, *Exhort one another daily, lest any of you be hardened with the deceitfulness of sin.* Heb. 3.13. And those very words also shew, that exhortation is

is a means of perseverance. Therefore though the per- SAM. 36.
 severance of the Godly be certain, yet must they be ex-
 hortated unto perseverance. And exhortations in this
 kinde are frequent in the Scripture: *Remember Lot's wife*,
 Luk. 17. 32. that is, Take heed of looking back, as she
 did; take heed of back-sliding *Abide in me*, Joh. 15. 4.
So run that ye may obtain, 1 Cor. 9. 24. *Let us run with pa-*
tience (or patient continuance, as the Original word
hypomene is rendered, Rom. 2. 7.) the race that is set before
us, Heb. 12. 1. *Let us hold fast the profession of our Faith*
without wavering, Heb. 10. 23. *Work out your own sal-*
vation with fear and trembling, Phil. 2. 12.

To stir up to labour for perseverance. Consider,

1. That the reward is promised only upon condition Motives to
perseverance.
 of perseverance, so that without perseverance all labour
 is lost, all that is done is to no purpose. *Be thou faith-*
ful unto death, and I will give thee the crown of life,
 Rev. 2. 10. *He that shall endure to the*

end, he shall be saved. Mar. 13. 13. *But* Perant præterita, dum qua ca-
if any man draw back, my soul shall perant, desinunt esse perfecta. Cyr.
have no pleasure in him, Heb. 10. 38. de Patient.

Look to your selves, that we lose not the
 things which we have wrought, but that we receive a full
 reward, 2 Joh. 8. *O foolish Galatians, who hath be-*
witched you, that ye should not obey the truth? (to wit,
so as to persevere in it.) — Are ye so foolish? having be-
gun in the spirit, are ye made perfect in the flesh? Have
ye suffered so many things in vain? if it be yet in vain,
 Gal. 3. 1, 3, 4. *Ye did run well: who did hinder you, that*
ye should not obey the truth? Gal. 5. 7. Let us not be weary
of well-doing; for in due time we shall reap, if we faint not,
 Gal. 6. 9.

2. Back-sliders are in a worse condition then such as
 did never enter into the way of holiness. *If after they*
have escaped the pollutions of the World, through the know-
ledge of our Lord and Saviour Jesus Christ, they be again
intangled and overcome, the latter end is worse with them

BERN. 36 then the beginning. For it had been better for them not to have known the way of righteousness, then after they have known it, to turn from the holy Commandment delivered unto them, 2 Pet. 2. 21. The guilt of back-sliders is greater, because they sin more against light and conviction. For, to him that knoweth to do good, and doeth it not, to him it is sin, Jam. 4. 17. 2. They mere dishonour God, being like those that went to spie the Land of Canaan, and brought an evil report of it. Back-sliders are they, by reason of whom the way of truth is evil spoken of, 2 Pet. 2. 2. And 3. They through Gods just judgement grow more corrupt and wicked then they were before. The unclean spirit being gone out of a man, if he return into him again, bringeth with him seven Devils worse then himself, so that the last estate of that man is worse then the first, Mat. 12. 43, 44, 45. Therefore, 4. In all these respects, back-sliders shall have the greater condemnation. *The back-slider in heart shall be filled with his own wayes*, Prov. 14. 14. See Heb. 10. 26, — 29. Now to this end, that we may persevere, many things are required.

Means of
Perseverance.

1. Sincerity. This is the first part of a Christians complete armour, which the Apostle bids us take, *That we may be able to withstand in the evil day, and having done all to stand. Stand therefore (with he) having your loins girt about with truth*, Ephes. 6. 13, 14. Truth, or sincerity, is fitly compared to a Girdle, that binds all fast, and keeps all close: without it, all hangs loose, and in sinne will fall off. A generation that for now their heart is right: and whose spirit was not steadfast with God, Psal. 78. 8. When he slew them, then they sought him, &c. Nevertheless, they did flatter him with their mouth, and they lyes unto him with their tongues: Their heart was not right with him, neither were they steadfast in his Covenant. Their unsoundness

was

Non reseramus subterit. Nazianz. Perseverari in eo non potest, quod non toto corde diligatur. Aug.

Quam non facilius est virtus? quam vò difficilis ejus diuturna simulatio? Cic.

was the cause of their unsteadfastness; the want of sincerity caused the want of stability. Nothing counterfeited will continue long. Ephraim compassing God about with lies, and the house of Israel with deceit, Hos. 11. 1. their goodness was as the morning cloud; and as the early dew that passeth away, Hos. 6. 4. Therefore if we would persevere in that which is good, let us be sincere in it: if we would avoid apostacie, let us beware of hypocrisie. *Quales haberi volumus, tales simus*: Such as we would be accounted, let us be indeed. Let us walk as in the sight of God, studying to approve our selves unto him; and this will make us constant and stedfast in that which is good. *I have kept thy precepts, and thy testimonies*, (saith David unto God) *for all my wayes are before thee*, Psal. 119. 168. If we serve God in righteousness and holiness before him, that is, sincerely and unfeignedly, then shall we also serve him constantly and stedfastly, even all the days of our life, Luk. 1. 74, 75. They that receive the Word in an honest and good heart, they bring forth fruit with patience, that is, with perseverance, Luk. 8. 15. Let us beware not only of gross hypocrisie, such as is in those that purposely play the hypocrites, but also of secret and subtil hypocrisie, whereby some deceive not only others, but themselves also, thinking that they are something, when they are nothing, Gal. 6. 3. Let us take heed of giving entertainment to any lust, of suffering any corruption to bear sway in us. Let us give up our selves wholly unto God, to be ruled and governed by him in all things; saying with David, *Search me O Lord, and know my heart: try me, and know my thoughts: And see if there be any way of wickedness in me; and lead me in the way everlasting*, Psal. 139. 23, 24.

2. A full purpose and resolution to adhere unto God, and to keep close unto him. Barnabas exhorted the Christians at Antioch, that with purpose of heart they would cleave unto the Lord, Act. 13. 23. O God,

SERM. 36. *my heart is fixed, saith Davids. Psal. 108. 1. I have sworn, (saith he) and I will perform it, that I will keep thy righteous judgments, Psal. 119. 106. and I have inclined my heart, to perform thy Statutes alway, even unto the end, ver. 112. But this resolution must be well grounded: When Peter said that he would never deny Christ, he resolved well in respect of the object of his resolution, but not in respect of the ground of it: he builded too much upon himself, and his own strength; which made him fall so fearfully as he did. Therefore (as Saint Paul exhorts)*

Be strong in the Lord, and in the power of his might, Ephes. 6. 10. Not in your selves, but in the Lord; not in the power of your own might, but in the power of his might.

3. Premeditation of, and preparation for the Cross, this also is requisite and needful for the attainment of perseverance. Many turn aside out of the way of truth and godliness, because they meet with trouble and persecution in it. *He that receiveth the seed into stony places, the same is he that heareth the Word, and anon with joy receiveth it: Yet hath he not root in himself, but endureth for a while: for when tribulation or persecution ariseth because of the Word, by and by he is offended, Mat. 13. 20,*

משומד Meshummad. Apo-
stata, & שמוי Shamed per-
sequi.

21. Therefore it behoves us to think of trouble and persecution, and to prepare for it, that so when it doth come, we may not be overcome by it. Beloved, (saith S. Peter) think not strange concerning the fire trial, which is to try you, as if some strange thing hapned unto you, 1 Pet. 4. 12. If we would not think it strange, when it cometh, we must think of it before it cometh. Christ did acquaint his Disciples before, with the hard measure which they should finde from men for his sake; that so when they did meet with it, they might be the less troubled at it. These things (said he unto them) have I spoken un-

P, xvisa jacula
minis feriunt.

to you, that you should not be offended, They shall put you SERM. 36.
out of the Synagogues; yea, the time cometh that whosoever
killeth you, will think that he doth Gods service. And
these things will they do unto you, because they have not
known the Father, nor me. But these things have I told
you, that when the time cometh, ye may remember that I
told you of them, Joh. 16. 1, 2, 3, 4. And when great
multitudes followed him, he turned unto them, and
said, If any man come to me, and hate not his Father,
and Mother, and Wife, and Children, and Brethren
and Sisters, yea, and his own life also, (that is, hate
all in comparison of Christ, so as to be willing to
part with all rather than him) he cannot be my Disci-
ple. And whosoever doth not bear his Cross, and come
after me, he cannot be my Disciple. Then he propounds
two Parables, to shew that this ought to be made ac-
count of, and prepared for, lest otherwise, having
entered upon the profession of Christ, and meeting with
troubles which we looked not for, we draw back,
and desist from it. For which of you (saith he) intend-
ing to build a Tower, sitteth not down first, and count-
eth the cost, whether he be able to finish it? Lest haply
after he hath laid the foundation, and is not able to fi-
nish it, all that behold it, begin to mock him, saying, This
man began to build, and was not able to finish. Or what
King going to make war with another King, sitteth not
down first, and consulteth whether he be able with ten thou-
sand to meet him that cometh against him with twenty
thousand? Or else while the other is yet a great way off,
he sendeth an embassage, and desireth conditions of peace.
And then he makes the application, saying, So like-
wise, whosoever he be of you, that forsaketh not all that
he hath, (to wit, in preparation of heart, so as to be
ready to forsake all, if for Christs sake he be called to
it) he cannot be my Disciple, Luk. 14. 26. — 31.

4 Fear also is a means of perseverance; not a dis-
fident

SERM. 36. fident and distrustful fear, but that which doth proceed from a sense of our own weakness, and so makes us flie unto God, and rely on his assistance: such a fear as is opposed to high-mindedness, and hardness of heart. *Then standest by Faith: be not high-minded, but fear, Rom. 11. 20. Blessed is the man that feareth alwayes: but he that hardeneth his heart, shall fall into mischief, Prov. 28. 14* The want of this fear was the cause of Peters great and dangerous fall: he was too self-confident, and too secure. Therefore pass the time of your sojourning here in fear. 1 Pet. 1. 17. *Work out your own salvation with fear and trembling, Phil. 2. 12.* Fear also, as it is an awful and reverential dread of Gods Majesty, doth conduce much to perseverance. *I will put my fear into their hearts, (saith God) that they shall not depart from me. Jer. 32. 40.*

5. To this end also, is required watchfulness. *Watch and pray, that ye enter not into temptation, Mar. 26. 41. Watch ye, stand fast in the Faith, 1 Cor. 16. 13.*

This watchfulness consists, 1. In avoyding as much as may be the occasions of sin. We pray unto God, *not to lead us into temptation: Therefore neither must we cast our selves into temptation. Salomon tels us of the foolish young man, that was insnared by the Harlot, that he went the way to her House, Prov. 7. 8. He did not shun the occasion as he should have done, but did expose himself unto temptation. Therefore he bids, Remove thy way far from her, and come not near the door of her House, Prov. 5. 8. And speaking of the way of the wicked, Avoyd it, (saith he) pass not by it, turn from it, and pass away, Prov. 4. 15.*

2. In resisting the first motions of sin. This was Joseph

Josephs prudence and pietie both, that he would not give any way to the evil suggestion and incitation of his Mistresse. And it came to pass, as she spake to Joseph day by day, that he hearkned not unto her, to lie by her, or to be with her, Gen. 39. 10. The wicked are compared to the deaf Adder, that stoppeth her ear at the voyce of the Chatterer, charm he never so wisely, Psal. 58 4, 5. But in this the Godly must be wile as Serpents, they must stop their ears at the charming of Satan, the World, and the Flesh; they must take heed of being enchanted by them. The first motions of sin are like sparks falling among Hay, or Straw, or the like, if they be not presently quenched, they will be likely to set all on fire. *How long shall thy vain thoughts lodge within thee?* Jer. 4. 14. Evil thoughts will be creeping into us, but we must not give them entertainment, we must not suffer them to lodge within us. We must expel them, and drive them away, as Abraham did the fowls that molested his sacrifice, Gen. 15. 11. Neither must we think any sin small, so as to sleight it, and make no reckoning of it, as if there were no danger in adventuring upon it. This is one of the wiles of the Devil, one of his methodical devices and subtilties, first to draw men to lesser sins, and so by degrees to greater and greater. In this the Devil shewes himself a Serpent; if he can get in his head, he will soon winde in the whole body. If he can draw to one sin, he will soon draw to another, and so to another, and another, without end, except God by his Grace prevent him. Sin naturally drawes on sin; and the less will draw on the greater. David first falling into Adultery, which was too bad, afterward fell into murder, which was far worse.

So

BRM.36.

Madrassa Ephes. 6. 11.

Nemo repente factus turpissimus.

עבירה גוררת עבירה

Transgressio trahit trans-

sionem.

SER.M. 36. So Peter having first barely denied Christ, afterward added Oathes and Execrations.

3. This watchfulness, which is requisite unto perseverance, consists in repenting speedily after that sin is committed. As soon as Davids heart smote him for numbring the people, he presently repented of it, saying, *I have sinned greatly in that which I have done: and now I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly,* 2 Sam. 24. 10. If we do not thus watch against sin, but suffer it not only to seize on us, but also to settle in us; we shall soon be hardened with the deceitfulness of it, Heb. 3. 13.

*Non progredi
est regredi.*

6. That we may persevere in that which is good, we must have a care not stand at a stay, but to go on still, and to grow better and better. Not to go forward, is to go backward; and not to grow better, is to grow worse. *The Lord make you to increase and abound in love one towards another, and towards all men, even as we do towards you: To the end that he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his Saints,* 1 Thess. 3. 12, 13. Giving all diligence, add to your Faith, verine; and to verine, knowledge; And to knowledge, temperance; and to temperance, patience; and to patience, Godliness; And to Godliness, brotherly kindness; and to brotherly kindness, Charity. For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ. But he that lacketh these things, is blinde, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your Calling and your Election sure: for
if

if ye do these things, ye shall never fall, 2 Pet. 1. 5—10. **SIRN. 36**
Beware lest ye also being led away with the error of
the wicked, fall from your own steadfastness. But grow in
Grace, and in the knowledge of our Lord and Saviour Je-
sus Christ, 2 Pet. 3. 17, 18. See also 1 Thess. 3. 12, 13.

7. To meditate of the heavenly reward, this also
is a great help to perseverance. This will quicken
and stir up unto diligence; this will animate and en-
courage against all difficulties. Be steadfast, and un-
moveable, alwayes abounding in the work of the Lord,
knowing that your labour is not in vain in the Lord,
1 Cor. 15. 58. Let us run with patience, the race that
is set before us. Looking unto Jesus, the Author and
finisher of our Faith, who for the joy that was set be-
fore him, endured the Cross, despising the shame, and is
set down at the right hand of the Throne of God, Heb.
12. 1, 2. This made Moses to chuse rather to suffer
affliction with the people of God, then to enjoy the
pleasures of sin for a season; and to esteem the reproach
of Christ greater riches then the treasures in Egypt;
he had respect to the recompence of reward, Heb. 11. 25,
26. See also Phil. 3. 13, 14.

8. Constant attendance upon Gods Word, this is
likewise necessary unto perseverance. For the Word
of God is not only to bring in, but also to carry on,
and to build up unto perfection. And now, Bre-
thren, I commend you to God, and to the Word of his
Grace, which is able to build you up, and to give you
an inheritance among all them which are sanctified, Act.
20. 32. Christ ordained the ministry of the Word
for the perfecting of the Saints, Ephes. 4. 11, 12.

9. If we would persevere in Grace, we must con-
tinue in prayer, and supplication unto God, for perse-
verance.

Y y

SECT. 36. verance. For as the beginning of Grace, so also perseverance in Grace is from God. He

Ipse eos facit perseverare in bono, qui facit bonos. Aug. de Corr. & Grat. c. 12.

Si ipse operatur ut accedamus, ipse etiam operatur ne discedamus. Idem de bono perseverantiz.

Non sum mihi sine te. Aug. Confess.

that hath begun a good work in you, will also perform it until the day of Jesus Christ, Phil. 1. 6. As of our selves we cannot rise, when we are down, so neither can we stand when we are up; God must still support us, or else we fall: he only is able to keep us from falling, Jude, vers. 24. Therefore we must continually pray unto God to preserve us, and to make us

persevere. Unite my heart to fear thy Name, Psal. 86. 11. Let me not wander from thy Commandments, Psal. 119. 10. Lead us not into temptation, but deliver us from evil, Mat. 6. 13. Thus praying in the holy Ghost, keep your selves in the love of God, Jude, vers. 20. & 21.

Soli Deo gloria.

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